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INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

Official Publication of

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

Hugh S. Magill, *General Secretary*

February, 1933 **CONTENTS** **Vol. IX, No. 6**

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THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

PUBLISHED MONTHLY EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, Publication Office, 404 N. Wesley Avenue, Mount Morris, Illinois. Address all communications to the Editorial Office, 22nd Floor, 203 North Wabash Avenue, Chicago, Illinois. Entered as second-class matter January 6, 1932, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized January 6, 1932. Subscription rates: one year, $1.50. Clubs of five or more to individual addresses, $1.25 each; to one address, $1.00 each. Single copy, 20 cents. Same rates to foreign countries.

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EDITORIAL

When the Classroom Door Is Shut

WHEN the classroom door is shut, when the curtains are drawn, or when a group of pupils gathers in a ew in the church auditorium, then a teacher and a class re together alone. The "lesson" begins. Teaching gets nder way. In two million classes in North America next unday that will happen. Behind those doors or curtains, r in that pew much more of the future of the Christian hurch is being shaped than the church itself knows.

What do modern trends in Christian education mean or *the teacher*? In what ways would the principles embodied in THE INTERNATIONAL CURRICULUM GUIDE change ings in the average class if they were put into practice? f those principles were to reach out and affect deeply the ork of a teacher in one class while they were denied in ie class next door, what difference would there be in hat goes on in the two rooms?

Such questions as these get a prominent place in this ionth's *Journal*. Its special articles set forth for the eacher the implications of all that has gone before in ecent issues. It is well, the reader may say, to talk about bjectives, experience, growth, the guidance of growth, nd so on, but what do these things mean for me when I nd my class are alone and I am expected to teach? These re the questions to which the articles by Blanche Carrier, ie anonymous person called "The Substitute Teacher," Dorothy D. Kurzenknobe, and Hulda Niebuhr address iemselves. We commend them to our readers as impornt steps in the discussions going on in the *Journal* from ionth to month.

After all, the teacher stands at an important and cenal place in the church's program of Christian education.

The Spiritual Dole

THE dole, as a means of meeting the actual physical needs of the unemployed, has been generally decried y our American leaders as liable to produce more harm ian good. They insist that the only solution for unemloyment is employment. It is far more important to enble every capable person to participate usefully in the ork of the world than to enable the idle to live upon ie surplus earnings of the employed. A plan which will quitably distribute the opportunities to earn is more romising than one which will equitably distribute earngs. More equitable distribution of earnings is greatly eeded to be sure. But still more important is equitable istribution of opportunities and responsibilities to parcipate usefully in the world's work.

In spite of our horror of the economic dole and our inistence that the only solution for unemployment is emloyment, we conduct our churches on the basis of the piritual dole. Spiritual unemployment is far more widepread and far more chronic than economic unemployment. Of the constituency of the average church, the great majority engage in no regular and systematic program of Christian activities through which they definitely labor upon the unfinished tasks of the Kingdom of God.

The small group in the average church who do "carry the load" are usually conscious of being overworked. "Shorter hours" or a definite limitation of their responsibilities would be welcomed, if they could be assured that the work would go forward were they to relax.

At the same time, there is a host of the spiritually unemployed whose supreme need is a definite religious responsibility for which they must acquire skill, and into which they must put effort. Such persons attend the church services to listen and, perhaps, to worship. They seek to support their spiritual lives from a table which others have spread. If they attend regularly, they are counted "active members" even though they never do anything but absorb. The resulting widespread spiritual flabbiness and pauperism reduce the church itself from a force to a field.

We once charged the tramp or the loafer with being lazy and indolent. His worthlessness was his own fault. In the present situation this is quite unjust. There are still those who are tramps and loafers from choice, but they are a minority. Millions have joined bread lines who would greatly prefer to punch a time clock if jobs were available. There is something radically wrong with our economic system which condemns so many to enforced economic dependence.

There is no comparable enforcement of spiritual unemployment in the church. Yet the typical church program is organized and conducted on the assumption of a small working group and a large group of idlers who barely subsist on the spiritual dole. A reorganization of industry to put everyone to work is desperately needed. A reorganization of the church's basic method and program to engage every member of its constituency in a definite schedule of activities in Christian living and service is also needed. This is one of the implications of transforming the church into a school in Christian living. A planned economic order promises no more in the realm of industry than an educational program does in the spiritual realm. The dole and widespread unemployment are as disastrous in the one realm as in the other.

That Terrible Depression

A CERTAIN business concern is displaying a neat three-by-six-card saying, "*Wasn't the Depression Terrible?*" Is it not about time for all of us—that is, for those of us who are not hungry or cold—to set our faces resolutely to the future; to put our minds seriously on the problem of making satisfactory adjustment to present-day conditions; to try to become able "in whatsoever state we find ourselves, therewith to be content"? How much longer shall we go about impersonating the old lady who *enjoyed poor health?*

A certain man left home one morning feeling fine. He met a friend on the street who expressed the feeling that this changeable weather gives everybody colds. He hadn't noticed this, but a bit later when one of his associates inquired about his health, he admitted he was "all right, except getting a cold." Other associates, having heard of the cold, made solicitous inquiries, and after each conversation the gentleman found himself feeling worse and worse. By early afternoon, he was feeling so miserable, he had to go home!

When one really is ill, remedial steps should indeed be taken. When one is a victim of an unstable economic order, every effort possible should be put forth by groups and by individuals to give aid, both temporary and permanent. But shame upon those who allow themselves to get the habit of talking dolefully about *these times*, and pleading poverty, when they really are comfortable! A good resolution would be "*No more depression talk*"!

Plans for Corrupting Youth

THE International Council of Religious Education, and the Christian forces which cooperate through it, are deeply interested in the highest welfare of the childhood and youth of our country. Our best thought and efforts are devoted to the development of Christian character. Representing the church in Christian education, we cooperate with the home and the school in carrying forward education for the best type of citizenship. We are anxiously concerned, as parents are, when we discover organized efforts to despoil and corrupt the youth of our land.

There has come to our attention a statement which recently appeared in *Brewery Industry*, published in New York, which is shocking to all who are interested in youth. This statement begins by declaring that "the expected market for beer does not exist today," presumably because the youth of our country for the past thirteen years have grown up under prohibition. So it is proposed that the prospective brewers shall plan to develop a taste for beer, starting in our colleges. We quote from this statement:

"When beer comes back, what is the first step brewers will take to restore temperate drinking among the youth of the land? It is a responsibility the brewers must assume under the new order, probably their most important public responsibility. Also it is essential in restoring beer to its former popularity. Obviously, there must be a campaign of education, and the one field in which this can be conducted is, fortunately, the most important of all for immediate and future business—the colleges.

"While the influence of the college undergraduate dominates youth in all activities, it is most powerful in beverages. Before prohibition, beer was regarded as a concomitant of a college career. Now not one-tenth of one per cent of the youth in college know what really good American beer tastes like. To them it is little more than a name, simply because they do not know how to use it, or have not acquired the taste. Beer can be restored to its former favor in colleges, which means the youth of the land, but it cannot be done over night.

"So it seems that elemental reasoning makes it plain that the brewers should begin their publicity campaign in college newspapers as soon as it can be prepared. It should be a cooperative campaign for good legal beer before it can be supplied to them, and to make them have an eager appetite for it. It is one of the few instances when it is wise to create a demand that cannot be supplied. Then when the law makes beer legal, the individual brewers can sell their particular products."

Are the fathers and mothers of the splendid youth of America going to permit the brewers and liquor dealers to carry out their nefarious plans for corrupting young men and women? A majority of the members of Congress may vote to turn over our youth to the greed and avarice of the liquor interests, but our faith in the good judgment and high purposes of our citizenry forbids us to believe that they will ultimately sanction such a base and shameful retreat.

The Obligation to Cooperate

IN RECENT years there has been a constant increase in interchurch cooperation in North America because churches have realized that there are some things they can do better together than separately, and because there are some things they cannot do at all alone. The "economic disturbance" has accentuated these factors.

Another reason for cooperation is that every church has a responsibility for more than its own constituency. It is out of harmony with the spirit of Christ for any church to fail to recognize obligations beyond its own people. There should not be an isolationist policy among churches any more than among nations.

This necessity for cooperation grows partly out of the fact that no church can do even its "own work" unless it does the work of others. Just as a person cannot be a Christian without sharing his life and his possessions with other persons, so a church cannot be Christian without working with and for other churches.

The necessity for cooperation also grows out of the fact that churches are not equally strong. A church in one block may have five times the resources of a church five blocks away. Even though there is five times the constituency in the large church, which often is not the case, the *proportion* of "overhead" expense required decreases with increase in budget and personnel.

This obligation for cooperation is not confined to local churches, but extends to regional and national denominational organizations and agencies. For example, a larger denomination may have a headquarters staff of a dozen or more specialists in Christian education while a smaller denomination can have only one general worker who cannot possibly be a specialist in all fields regardless of how limited may be his constituency.

Fortunately a splendid spirit has developed among churches nationally, in regional territories, and in local communities. The spirit of Christ is prevailing as never before.

Next Month's Journal

THE March number of the *Journal* will give an especial place to the development of Christian character. Dr. Albert E. Wiggam, the well-known writer, will discuss "How Character Develops." Dr. Harold McA. Robinson will write on "When Character Building Becomes Christian." Mrs. Mildred Moody Eakin will deal with "Selecting and Using Procedures." Mr. Abel J. Gregg will treat "Building a Vital Group Life."

Jesus, Leader of Men

VI—His Religious Contacts: Opponents

By Walter E. Bundy*

JESUS was a typical prophetic personality. He was prophetic in his thinking and teaching. The great themes of Israel's prophets reappear in his preach-—repentance, warning, judgment to come, a great day God in the immediate future. Jesus was prophetic in conception of religion as moral, ethical, inward, d as requiring purity of heart, reverence, and righteous-ss. In his point of view, in his reasoning, in his ap-oach to all the elements that go to make up religion, us was prophetic. He had the prophet's proneness to us faith on a few principal points, to simplify religious tements, to single out the ential, to emphasize the mental rather than the borate. The style of his ssage was that of the ophet—directly to the int, clear, compact, viv-y projected in graphic tures, and terse treat-nts of great religious mes. His speech was spontaneous and in-red speech of the ophet—a style of speech t nature gives, that men not learn. It is the pas-nate utterance typical of prophet. He preached h genuine prophetic fer-and passion. His rces of religious knowl-ge are prophetic—im-diate personal experi-e. The same is true of religious certainties; y were born of deep in-conviction. In his en-siasm and earnestness, the fineness of his feel-and in the firmness of faith, in his personal nner and mood, in the se temper and tone of message, in his zeal for work, Jesus was true to the type—a genuine prophetic ius.

Titian

Tribute Money

Conflict is the inevitable fate of the prophet. He can-escape it. If he is a true prophet, he has no inclina-n to do so—for his cause, the cause of God, is at stake. bitterest enemies are the representatives and forces of anized and official religion; they give no quarter. He ets this opposition squarely, without compromise or cession, even at great cost to himself. He may perish, his cause will triumph.

The opposition encountered by Jesus roots in the very nature of his public work, personality, and experience of religion. It meets him promptly. Mark's story is hardly well under way before his Galilean opponents are upon him, the scribes and the Pharisees. In chapter two, verse one, to chapter three, verse six, Mark has grouped a series of five conflicts that illustrate the nature and sources of the Galilean opposition. The issues are typically Jewish, questions of the law and tradition: Jesus heals on the Sabbath and his disciples pluck grain; he assures a cripple of the divine forgiveness; he does not fast on the appointed days; he associates with publicans and sinners; he eats with ceremonially unclean hands. The Galilean opposition is prompt and stubborn, but it is not critical or dangerous for Jesus personally. It grows out of what Jesus represents and stands for, what he neglects and permits. The Galilean case could never, in Jewish justice, have resulted in his death. On the basis of these early conflicts, about the only case that could have been made against Jesus was that he was a non-conformist—perhaps unorthodox in his teaching, certainly unconventional in his conduct. The key to each of these encounters is an utterance of Jesus, a telling reply that settles the issue once for all. In these replies we are impressed with the liberality and wholesomeness of Jesus' conception and practice of religion. "They that are whole have no need of a physician, but they that are sick." (Mark 2, 17.) "The Sabbath was made for man, not man for the Sabbath." (Mark 2, 27.) "Is it lawful on the Sabbath day to do good, or to do harm? to save a life, or to kill?" (Mark 3, 4.) "There is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man." (Mark 7, 15.) All of these utterances reflect the religious thinking and feeling of the social stratum from which Jesus came. The reasoning here is not that of the schools and schoolmen; it is

rofessor of English Bible, DePauw University, Greencastle, Indiana.

(Continued on page 36)

Securing the Pupils' Interest

By Blanche Carrier*

NOT long ago I was called to a church school meeting where the teachers had been asked to write out and hand in the most puzzling questions concerning their work. One group of questions, which seemed to arise from the same problem, asked such things as:

How can we get pupils interested in the lesson?
Will pupils prepare the lesson without a reward?
Should the lesson be read in class or outside?
Is there any good way of using Bibles every Sunday?
Why do pupils like some lessons and not others?

Without trying to answer the individual questions, I should like to point out some reasons for the problems these teachers are raising and some viewpoints that may help.

1. The whole set-up and atmosphere of the school may suggest a social gathering with no serious purpose or important concern. Look objectively some Sunday at what happens before your department begins its session, the way in which it begins, the way the time is planned, the placing of the lesson period, and the general attitude toward time granted to it. Could any pupil feel that here great issues of life are adventuresomely faced and that a contagious spirit of their importance is in the air?

2. Perhaps the teacher is still thinking of the study of religion as made up of separate lessons—this Sunday's lesson, next Sunday's lesson. In this day when every child has so many real interests in life he cannot become interested in any such artificial plan of learning. The teacher will take one step toward a real interest when he begins to see units of experience covering from seven to thirteen weeks as a single potential experience which can come to life only as he clothes it with life.

There is no one right way of doing this, no formula or prescription which we can give to a teacher. He must study himself, his own pupils, and the whole situation in which they live, to find ways of making this a living experience. In a group of teachers working on the same unit—whether it be on a survey of the Old Testament or an appreciation of the Negro race—one teacher will turn to dramatizing a life story, another to working with music, or yet a third to visiting institutions or to inviting into the group friends who will enrich the group at this point. There is an endless number of possibilities.

3. The use we make of books often kills interest. The old idea of reciting, of giving back just what the book gave us, is certainly not very thrilling. Ordinarily, I should not start a course by putting the textbook into the hands of the pupils; I should try, rather, to get the group involved in a living interest so that they would search for material and find with delight that the textbook contains just what they need. There will be times when it is important that all pupils read a certain section in order to proceed quickly to further discussion or action. When, in the midst of an experience that has reality for the pupils, the teacher shows how the textbook takes this place, and plans the reading in or out of class as the situation demands, there is little difficulty in getting it read.

Compare the attitude of young mothers toward the Uniform Lessons with that which they have toward studying the religious problems of the children for whom they are responsible. Or compare the attitude of young people toward separate Bible lessons with that toward the plan of discovering from the Bible certain stages of growth in men's ideals and standards. You will have no difficulty in seeing that when we approach the study of religion from the standpoint of the way it functions in life it becomes real to us as it was to Jesus. This is particularly true if the teacher also makes use of many of the resources and interests of individual pupils. One pupil has an encyclopedia, another is especially interested in geography or science, and still another has a friend who has certain books that would be helpful. There are social as well as teaching values in helping each pupil to find a way of contributing to the group interest and work.

4. It is because we have seen lessons as separate bits of work unrelated to the pupils' own lives that we have found it necessary to get interest temporarily by offering rewards. A careful study of the effects of rewards has led our educators of today to see that they defeat the purpose of a teacher. A child learns many things at the same time, but he gives attention to only one of these; that which demands his first attention is his real learning.

In such a case, then, the child has learned that religion is so uninteresting that it is quite reasonable to suppose that one would be paid for learning it. We have then made it almost impossible for religion to function in his life. Of course, he is often having religious experiences which will function in his home life and perhaps his friendships, but the actual effect of the lessons for which he is rewarded is fairly negligible.

5. You will see by this time the obvious answer to the question about using Bibles every Sunday. Any method that depends for its habit formation upon a regular use of something whose use is not demanded by the very nature of what is happening becomes isolated from life and therefore artificial. I am not sure that we gain either interest or value by setting up habits that have no immediate meaning. I have a feeling that the Bible will have great meaning for children and young people only when they discover in the midst of their real problems and appreciations that the Bible throws light on their search for a solution or enriches their appreciations.

6. All these observations lead to another and highly important one. In order to secure a kind of pupil interest that is neither artificial nor temporary, the teacher himself must be a growing person full of his own interests, enthusiasms, and avenues of growth. Only the stick that is on fire can set fire to a pile of kindling. The ultimate secret of interest in a church school class lies in the contagious companionship of teachers and pupils with each other because they are all growing. I have known busy teachers who use the class experience as their main avenue of growth in spiritual insights and appreciations. Such a teacher will, however, plan much activity for himself outside of his group, use many resources outside of his textbook and fill himself so full that he can, as one writer says, "teach out of the overflow."

*Assistant Professor of Religious Education, Northwestern University, Evanston, Illinois, and author of *How Shall I Learn to Teach Religion.*

What Difference Does One's Educational Viewpoint Make?

By THE SUBSTITUTE TEACHER

The Board of Editors gladly vouches for the correctness of the record of an actual experience given in this article. For obvious reasons, the writer requests that the article be published anonymously. While the facts have been presented so as to prevent identification, they are all substantially correct.

YESTERDAY I was asked to teach the adult class in my church in the absence of the regular teacher. The lesson was on "The Christian's Use of Leisure." The regular teacher has theological and biblical training much above the average adult class teacher. He does not, however, teach according to such principles of Christian education as are embodied in THE INTERNATIONAL CURRICULUM GUIDE. While the GUIDE was not prepared particularly for my use as a substitute teacher, I am familiar with those principles. Just what difference did my acquaintance with those principles make in the handling of yesterday's class session?

Having attended the class a number of times, I know how Mr. —— would have taught the lesson. The Scriptures would have been read or sketched, describing Nehemiah's feast in Jerusalem and Jesus' call to his disciples, "Come ye yourselves apart . . . and rest awhile." There would then have been a sincere talk on the consecration of our leisure time and ourselves to Christ, with much doctrinal emphasis and many familiar religious phrases. The climax would have been that only people who are "saved" can so consecrate their time.

The homily might have been interrupted occasionally by questions. If so, they would have been answered with the least possible digression so as to get on with the lesson. Toward the close someone might have startled the teacher and horrified the class by blurting out irrelevantly, "But, Mr. ——, I would like some concrete guidance from the thinking of this group on such questions as these: Should I as a Christian mow my lawn on Sunday afternoon—or play ping pong—or listen to Eddie Cantor on the radio? Is it right to spend evening after evening at bridge?" He would have been told that these are questions each must settle for himself. He would have felt properly humiliated for having spoiled a beautiful ending to the lesson of the day.

Upon the background of the educational principles that I hold, how did I handle the lesson in contrast with the traditional procedure?

First, I hunted up a blackboard and placed it in readiness for use. Across the top I wrote, "What do I do when I've nothing to do?" I then headed three columns "Activities," "Standards of Evaluation," and "Problems," respectively. Also I found a supply of Bibles which had never been in evidence before, and placed them around on the chairs.

After the group had assembled and a brief invocation had been offered, I called attention to the blackboard and suggested that we make a list of the leisure time activities which members of the group had engaged in during the preceding week. Since anything as personal as this was quite an innovation, and members of the group were not very well acquainted with one another and so were likely to be reticent, I started out by listing my own leisure time activities for the week. These included: home activities—radio (type of program), ping pong, carol singing, table talk, reading (type), writing (letters and articles); church activities—dinner, address, and workers' conference, a junior class carnival, volley ball; general—a lecture at a Jewish social center, Christmas shopping.

It was easy now to lengthen the list as each member stated his or her activities. Some added were: sewing for Red Cross, calling, playing bridge, a dance, movies, teaching in a mission Sunday school, preparing a church dinner, needle work, hooked rug. Discussion of types of radio program most worth while led to definite criteria of evaluation which called for further study by a committee. There were several radio favorites confessed and recommended. Discussion of reading brought a strong condemnation from members of the group of at least two daily papers as a menace to clear thinking and Christian attitudes. One paper was commended and the appointment of a commission to study the best available news sources suggested. Types of magazine reading were also to be considered.

The need of the Red Cross for more seamstresses was noted and referred to the ladies present as one way to contribute to the 160,000 destitute families in the city. Movies were evaluated and the evaluation service such as that in the *International Journal* noted. George Arliss was rated as worth seeing and Will Rogers as usually wholesome comedy. An advisory service on movies was suggested as a desirable project for the class to undertake.

The lady who taught in a Chinese Sunday school was bombarded by questions. Can they understand you? Can you understand them? What are they like? Where is the mission? Do they need more teachers? Oh, I'd just love that! Et cetera. On the spot she arranged to take one of the other ladies that afternoon and get her a place as teacher.

The lady who had confessed spending one evening at a dance defended herself against raised eyebrows by saying, "It was a church dance, and perfectly all right." The question of playing bridge came up, as it would. "Where should a Christian draw the line?"

This called for reference to the Scriptures which were of help chiefly in pointing out the place of joy, feasting, and celebration as a part of religious experience, and the place of rest and recuperation in leisure time. The need of definite tests or criteria of wholesome leisure time activities was at once suggested. Some of those listed were: One's avocational activities should make him more fit for his vocational duties. Leisure time activities should en-

rich and enlarge life by use of fine arts: such as, music, poetry, and other forms of beauty. Leisure time activities should yield the maximum of pleasure consistent with good after effects.

The formulation of criteria was interrupted here by someone who objected to the whole discussion, thus, "The strenuous pace we live these days leaves no time for leisure." This resulted in a comparison of the modern working day and that of a century ago, and a recognition that leisure is increasing so rapidly that unwholesome or unintelligent use of it is a mental, physical, and moral menace. The desperate need of quiet and meditation was cited, with reference to one of the Scriptures (Mark 6:30-32).

At this point the inevitable bell rang. "Why, we could spend a whole quarter on these questions and then just scratch the surface," exclaimed one lady and there was general agreement that there was much "unfinished business."

It is scarcely necessary to point out some of the contrasts between this method of handling a group experience and the traditional teaching of the lesson.

1. The organizing center or core of the procedure consisted of experiences which the leader and members of the group were having in ordinary daily living. This body of experiences was not merely a "point of contact." It was the center of the whole process. As we read,

> The conception of the curriculum which is here set forth centers in the experience of the pupil. It consists of such pupil activities, together with the appropriate methods and source materials, as will bring experience to a Christian outcome. In many cases the educator will seize upon the actual on-going experience of an individual or group and through interpretation and guidance utilize it for the attainment of educational ends. (The International Curriculum Guide, Book One, *Principles and Objectives of Christian Education*, p. 19.)

2. These experiences were of a wide range of value as judged by Christian purposes and values. It had been the purpose of the leader to scale these activities on the basis of criteria developed by the group. Time did not permit this.

> Growing persons are every day meeting countless numbers of situations in which their experience is taking place. These experiences have unequal value for educative purposes, and it becomes the duty of the mature members of society in discharging their educational function to help in the selection of those experiences which are most fruitful for educational ends. (*Ibid.*, p. 16)

3. Instead of dealing with Christian ideals and values in the abstract with the expectation that they would be "applied" to life by the individual, we dealt with life experiences in the concrete, evaluating them in the light of the purposes which members of the group already had, on the assumption that better modes of activity and better purposes would emerge as experience was thus evaluated and redirected.

> Through enrichment the experience of the learner is interpreted and lifted to its highest educational value. He is led to see the deeper significance of his life situations as they are related to other considerations and values in his total life experience. Religious education enriches life in terms of religious significance and eternal values. . . . The guidance function of the more mature members of society may be exercised in the normal activities of life, or in activities which are selected for educational purposes. In either case, the activities must be purposeful for the learner and assist him in gaining control in his life situations. Education must take responsibility for leading the learner into experiences, under guidance, which are varied, typical, crucial, involve difficulties, and lead on with a maximum degree of certainty into new experiences incident to the ever-widening horizon of the learner. Successful guidance in Christian religious education is being accomplished when the learner is being led to a fundamental renewal of nature and the constant reconstruction of experience in terms of an increasingly rich understanding and control of life in the Kingdom of God, in which the will of God is done on earth. . . . The emphasis is not on giving the learner a fund of knowledge which he may apply on some occasion, but rather to center attention upon life-situations which he is actually facing and leading him to the proper insight and the proper use of knowledge in these particular situations. Out of such experiences he will build up a system of habits, ways of thinking, attitudes, motives, and knowledge which when properly integrated constitute character. (*Ibid.*, pp. 16-18)

4. The chief function of the leader was not to give out information, admonition, or exhortation to the group. Rather it was to help them understand, evaluate, and redirect to more Christian ends their own experiences in leisure time activities.

(Continued on page 14)

Photo, E. G. Hoff

What Religious Education of Adults Includes

By G. L. SCHALLER*

IN THIS article we are thinking of religious education as a process or a series of processes which change the lives of men and women, thereby rightly relating em to God, to others, and to society as a whole. We re thinking of religious education in terms of desirable sults in the lives of adults, which produce growing hristian personalities and bring about God's Kingdom pon earth. Religious education of adults, therefore, in- udes all those changes necessary to produce these re- lts. We shall list a few of the more important of these anges.

THE DISCOVERY OF GOD

Religious education of adults includes those processes hich bring men and women into a consciousness of right elationship to God and into an awareness of God's resence and help in one's life. Such a discovery of od is made through a study of his disclosures in na- re, in the Scriptures, in the life, teaching, and death f Christ, and through the work of the Holy Spirit in the fe of the world.

Religious education not only stimulates adults to make at discovery, but it encourages them to explore the sig- ificance and the possibilities of that discovery through udy and worship. The average adult is sense bound. is difficult for him to feel that anything is real except hat he can see and touch. Religious education helps dults to a spiritual interpretation of life and of the uni- erse. It helps them to appreciate that the spiritual is ven more real than the material. It anchors their faith n the reality of God and brings to them the stimulation nd the strength that comes from fellowship with him.

BUILDING OF CHRISTIAN HOMES

Architects and contractors are necessary in building a ouse. It is even more important that we have skilled elp in building the home. Religious education gives uidance to men and women in building Christian homes. Inconsciously Christianity has come to mean to many eople "going to church," "belonging to church," "work- ng in the church." An increasing number of adults are inking of Christianity as a way of life, Christ's way of iving. Naturally the first place this life is to be lived s in the home.

The home was God's first school. Parents were God's rst teachers. To help fathers and mothers to understand eir children, to enable them to direct them in fruitful iving is one of the major tasks of religious education. It ust also give guidance to husbands and wives to live elpfully together. The fact that only two per cent of all ivorces today come from homes actively related to the hurch warrants greater attention to this field. Moreover, he Christian home wields a strong influence in the com- unity. It also blesses unborn generations through the omes the children will establish.

Dr. Henry Frederick Cope contended that we ought never expect to see the Kingdom of God come generally until we have established a large number of miniature kingdoms in which the laws of God obtained. One of the most important of those smaller kingdoms is the home.

BUILDING A CHRISTIAN SOCIETY AND WORLD ORDER

Jesus had much to say about building the Kingdom of God on earth. By this he meant a reign of righteousness, justice, peace, and love in the world. The church should not place less emphasis upon individual renewal but it must stress more the fact that individual regeneration has not served its full purpose until it registers in social redemption. Jesus was in earnest when he asked his disciples to pray, "Thy kingdom come. Thy will be done, as in heaven, so on earth." The great need of today is a Christian society and world order. Religious education can give the kind of engineering needed to construct such a society.

From the new social creed adopted by the Federal Council of Churches at its last meeting in Indianapolis we give the following quotations: "Practical application of Christian principles of social well-being to the acquisition and use of wealth"; "a living wage as a minimum, and above this a just share for the worker in the products of industry and agriculture"; "reduction of hours of labor as the general production of industry increases"; "economic justice for the farmer in legislation, financing of agriculture, transportation, and the price of farm products as compared with the costs of machinery and other commodities which he must buy"; "protection of the individual and society from the social, economic, and moral waste of any traffic in intoxicating and habit forming drugs"; "justice, opportunity, and equal rights for all"; "mutual goodwill and cooperation among social, economic, and religious groups"; "repudiation of war, drastic reduction of armaments, participation in international agencies for peaceful settlement of all controversies, the building of a cooperative world order." It is not enough to state our ideals in resolution; religious education must get down into the everyday lives of people and guide their thinking and supervise their efforts to work out these ideals.

TO BUILD AN EFFECTIVE CHRISTIAN CHURCH

Christ never intended that the church should be an end in itself. It was founded to become his body, an agency through which he could work to create growing Christian personalities, and to bring upon earth a Christian social order. If the church is to achieve this end, its members must become skilled in Christian living, trained in Christian service, including members of the official board and the janitor, and consecrated to its high calling.

Religious education will help adults to see the possibilities of childhood and youth in building the church.

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*Associate Editor, Sunday School Literature (in charge of publications for dults), Evangelical Church, Harrisburg, Pennsylvania.

Organizing the Youth Program

By Richard Hoiland*

IT HAS been charged that Americans have a weakness for organization. Maud Royden, England's most brilliant woman pulpiteer, expressed something more than a mere witticism when she said, "You Americans are over-organized! Wherever two or three are gathered together in America, if the Lord isn't there, there is at least a chairman."

This tendency to organize has been especially characteristic of the Protestant youth movement in America during the past three or four decades. The extent to which this is true is at once reflected in the multiplicity of youth organizations now at work in the average local church. Many church roofs actually cover several distinct churches. Each separate organization has its own objectives, its own program, its own personnel, and its own budget. The inevitable result is an overlapping and duplication of effort and loyalties. Organizationally speaking, the situation in many local churches is one of confusion, waste, and educational inefficiency. Thus, there seems to be a growing conviction among church leaders that the religious life of youth is being hampered by too much machinery.

In seeking a solution to the problem it must be remembered that the various youth organizations now operating in the local church did not come into being by divine fiat or even as the result of purposeful planning. Organizations concerned with the religious education of youth have arisen from time to time to meet some particular and long-neglected need. Sometimes this need was felt in a local church, and the organization which was set up to meet it was then promoted in other churches. As a result these agencies have usually addressed themselves to some specialized phase of the educational task and have, as a general practice, worked out their objectives and programs quite independently of one another. The Sunday school, for example, has traditionally been thought of as the instructional agency of the Christian life. In its early beginnings the curriculum was confined almost entirely to such devotional exercises as the memorization and recitation of biblical material. Later on, the emphasis was shifted to the learning of lessons based on regular courses of study.

The young people's society, on the other hand, came into being for the express purpose of providing so-called "expressional" activities, and has since justified its existence on the ground that the Sunday school had failed to meet this particular need in the life of youth. Still later on, a number of denominational and interdenominational missionary societies sprang into being in order to promote interest in and knowledge of Christian missions. As these organizations grew in strength and influence, their objectives and programs began to expand, with the result that soon all three agencies duplicated one another at many important points. Today the Sunday school considers its function to be "expressional" as well as "impressional," or "instructional," and the young people's society has definitely assumed responsibility for activities that are purely "instructional" in nature. Both organizations consider missionary education to be a vital part of the youth program; the missionary organizations, on the other hand, have taken over many activities once considered the exclusive prerogative of the Sunday school or young people's society. That serious duplication of effort and overlapping of loyalties and interest should result is not to be wondered at.

An adequate solution to the problem of organization will not be found until young people and their leaders become intelligently aware of the place and function of organization and how it is related to the total program of Christian education. To say that organization is simply a means to an end may seem to be relegating it to a very subordinate position. The purpose of organization, however, is to facilitate the development of Christian character. Thus it takes its place as an integral part of the program itself. As such, it must be developed out of a sense of need on the part of those making up the organization. The first step is to discover the needs of the young people themselves. Out of this step will emerge objectives and the construction of a comprehensive program designed to realize those objectives. Then will follow the development of the machinery for putting the program into action.

ANY youth organization to be serviceable must be extremely flexible. Changes in objectives and program must inevitably bring about changes in types of organization. The program of Christian education is an on-going, living process and as such cannot be confined to any standardized mold or form. Each local church will have to work out its own solution in the light of its own peculiar needs. When this is done, the danger of having the primary organizational loyalties of youth centered in agencies outside the church will be eliminated. Young people must be helped to feel that their organization is a vital part of the larger and more inclusive organization—the church itself. Obviously, the successful youth organization must be thoroughly democratic in spirit. It must provide abundantly for youth initiative in the matter of creating programs as well as in the actual directing of organizational affairs.

Perhaps the most important factor to be taken into account is the fact of the essential unity of life. In the words of President Harper of Elon College, "Integration is not a device. It is a philosophy. It answers a primary urge of human experience, the urge for unity."†

One of the major needs in the field of Christian education is the establishment of a larger degree of unity in the total educational program of the church. Everyone agrees that, whatever the organizational set-up may be, the program must be coherent and unified. Unity, certainly, is of primary importance, and organization is an essential factor in bringing it about. The very demands of a unified program would seem of necessity to involve at least some degree of unity in organization.

*Director of Young People's Work, The American Baptist Publication Society, Philadelphia, Pennsylvania.

†W. A. Harper, "Integration in Religious Education," *Studies in Religious Education* (Nashville: Cokesbury Press, 1931), p. 600.

In seeking to apply the principle of integration, local urches have experimented with various organizational emes. Such experimentation is to be encouraged. Each urch must discover for itself that particular plan which es greatest promise of fulfilling local requirements. In king this discovery, the local group will very likely faced with three possible procedures. *One procedure* that of establishing some degree of cooperation among various organizations now in the field. Representatives these various organizations might meet from time to e for the purpose of discussing such matters as seem be pertinent to all. How can conflicts in programs be oided? When two or more groups wish to use the same urch equipment at the same time what should be done out it? Are there any common elements in the proams of all groups that might be carried out as a coopative project? Could the various meetings of the oranizations concerned be scheduled with a view of avoidg unnecessary duplication and overlapping? These are t some of the many pertinent questions that might be ised and which could well be resolved cooperatively for e benefit of all. Many local churches are experimentg with some such arrangement as this as a first step ward a more ideal situation.

Another procedure is that of the so-called correlated an. This set-up calls for a young people's council on hich all the various organizations of a given age-level e represented. Under the direction of such a council unified, coherent, and comprehensive program is conructed. Each cooperating organization simply agrees assume responsibility for a particular phase of the tal youth program. Unity is maintained in the adopon of a single all-inclusive program. The identity of ch separate organization is kept inviolate. Thus the ass or department, the young people's society, the misonary circle, will each contribute to the building of a mprehensive and unified program based on the total eds of all the young people. The council is responsible r administering and supervising the program.

The third possible procedure calls for a complete ingration of machinery with but a single cabinet of officers supervise and administer the total program of a given ge group. This is called the unified plan of organizaon. It differs from the correlated plan in that it prodes for but one organization rather than several, and us eliminates the necessity of having to form a council hich in reality amounts to the creation of still another ganizational unit. There are many who insist that the ified plan represents the ultimate ideal. That it has rtain distinct things in its favor will be apparent at once. a unified program is absolutely essential, it would seem follow that a unified plan of organization would be at ast highly advantageous. Then, too, the unified plan ould appeal especially to smaller churches where leadship is at a premium and where there are not enough ung people to maintain several distinct organizations. ss machinery and more power is the need in most urches, large or small.

In searching for the ideal arrangement, unity—not uniformity—should be the desired end. Our first concern ust be in promoting life. The greatest good of the young eople themselves must be our guiding principle. Whatver specific form it may take, the ideal organization is at which achieves most fruitful results in the development of Christian personality.

Charles Keck *Dorr News Service*

Lincoln

THOU who didst form the earth and bound the sea,
Hath mightier miracle been wrought by Thee
Than that was wrought to set a people free?

For Thou didst form, not from fair Eden's clay,
But from poor common mould, deep hid away
From dream of greatness of fame's radiant day,

A man whose majesty of inwrought power
Could stand above the storm and tempest's lower,
Firm as Gibraltar's sea-washed tower,

Waiting for thy command, nor halting when
Thou bidst him strike, with Heaven-empowered pen,
The galling shackles from his fellow men.

O Poverty, and Loneliness, and Meagre Meal,
The Lord sent thee to teach a heart to feel
The woe that lay beneath a master's heel.

O Lowly Cabin, and cold Western Blast,
Fame's scepter over thee hath passed,
Thy name on history's page shall ever last.

For Lincoln's name makes sacred earth
Of the lone spot that gave him birth;
Gave us a soul of such transcendent worth,

That we believe him God's own miracle of grace,
Moulded and built to meet and face
The awful crisis of his day and place.

—MRS. T. P. RYNDER,
February 9, 1899.

Getting the Convention "in Step"

By C. A. Hauser*

IS IT fair to say that the average Sunday school convention of today is out of step with the aims of the new educational program of the church? Of course, not all the practice in the church is as closely in step with those aims as are many conventions. But certainly one of the great needs in religious education today is to bring the convention more into step with the modern program. The value of the constructive service being rendered by such conventions throughout the country is recognized. This article deals with the work being done in one county to carry the convention idea forward in harmony with the religious educational movement as a whole.

During the past ten years a thrilling degree of progress has been made in bringing the educational program of the church into step with modern educational ideals and practices. During that time not much has been done to bring the Sunday school convention abreast of that same movement. The new curriculum is increasingly pupil-centered; the convention is too often centered in the teacher or the speaker. Dr. Hauser has given much time and thought to this problem. In the accompanying article he describes one significant piece of work in finding a wise solution.

The Pennsylvania State Sabbath School Association conducts a widespread program of conventions. It is now conducting an experiment with the view of reorganizing a county association to meet the requirements of the new curriculum. It is too early to report the results of this experiment; it will be helpful to present the basis on which the experiment is being carried on and the methods being used.

The major problem the Snyder County Association faced as it studied its conventions was this: Since the new curriculum aims in a very specific manner to help the local church school to guide further the Christian experience of its members in their individual and social living, what can our Association do to help the local school accomplish this particular thing? It was agreed that the best way to do this would be to establish in every school a permanent workers' conference that would actually provide greater teaching efficiency on the part of its members. In order to bring this about, the Snyder County Association is working along the following lines.

Re-building the District Convention

1. The district conventions or conferences held throughout the county will deal mainly with the workers' conference in the local church.

2. Personal efforts are being made to secure one hundred per cent attendance of the church school workers of a given district at each district conference.

3. A demonstration of a workers' conference is being made the major feature of the district conference program.

4. A follow-up workers' conference is held in every church school, conducted by a carefully prepared leader.

5. Provision is made for enabling the local workers' conference to carry on independently.

6. The ministers on the county unified staff are to set up the workers' conferences in the local churches. As far as possible, laymen competent to do so are to be called into service to assist.

7. A seminar for the ministers of the county, to deal with the problems arising from the local church workers' conferences, to assure their continuance, is planned.

8. Written reports of the local church workers' conferences, listing the problems discussed and the difficulties faced, are presented to the district president.

What This Means for the County

So far, only the district conference phase of the convention problem has been worked out in the Snyder County enterprise, but it can be seen that such a plan of intensive promotion in the local church, through the district unit of organization, will modify the program of the county convention. It will do so in the following manner:

1. In the future the local church workers' conference will supply the major annual convention material. The program will take the form of reports of special work done and problems requiring attention.

2. The departmental group conferences will become dynamic centers of exchange of experience and inspiration, all on the basis of the needs of the local church.

3. The procedure of new ideas springing "up from below" will be tonic in its effect.

4. The need of overhead help will become compelling through experience in facing and solving problems.

5. The convention program will be carefully evaluated in regard to past elements worth conserving and other elements not helpful.

6. Since distance will require limiting the county gathering to delegated persons, the delegates attending will be chosen carefully on the basis of their ability to influence vitally the work being done back home.

7. The need of a more competent county leadership will be increasingly felt, and specific training will be provided for that purpose.

8. In order to preserve the democratic values of the church school movement, for publicity purposes, and for their larger inspirational character, mass gatherings at the convention will not only be retained, but provision must be made for improving their quality.

9. The satisfaction that comes from doing an important task in an effective manner will greatly enhance the morale of the workers.

This discussion is limited to a county. As the area covered by the state, national, and international conventions expands, the problems involved vary and are increased. The contemplated revision of the convention objectives and program presupposes a separate and detailed consideration of each type of convention. But whatever the nature of the convention, its value must be estimated in terms of the extent to which it helps the local school do better work in Christian education.

(Continued on page 37)

*Secretary of the Department of Home and Church, Board of Christian Education, Reformed Church in the United States, Philadelphia, Pennsylvania.

A Unified Sunday Morning Program

By Forrest L. Knapp

IN AN article on "The Unified Church Program" in the last issue of the *Journal*, it was pointed out that there are three basic factors involved in a unified program: namely, a single basic purpose, a single basic method, and an interrelation of diversified elements. In this article the implications of these statements for one aspect of the program of the church will be discussed. Attention will be confined to the Sunday morning program, including what is ordinarily thought of as the Sunday church school program and the church service.

In a church in a middle western city, the practice for several years has been for the Sunday church school to meet from 9:30 to 10:45, and the church service to begin at 11:00 and end at 12:15 or 12:30. After careful consideration it was decided last fall to adopt a plan for a unified service to replace the separate programs of the church school and the church service. Briefly, the plan adopted is as follows: The Sunday morning program for everyone begins at 10:30. Adults and children, with the exception of those in the nursery and beginners' departments, meet in the church auditorium for the beginning of the service of worship. The pupils in the children's division remain for not more than fifteen minutes, when they go from the auditorium to their class rooms. The junior high school pupils remain in the auditorium until just before the sermon, when they go to their class rooms. All young people and adults above the junior high school group remain through the sermon, which ends about 11:40, at which time the senior high school students go to their separate class rooms and the adults divide into discussion groups, most of which meet in the auditorium. The pupils in the nursery and beginners' departments go into their rooms immediately at 10:30. At 12:30, all groups are dismissed, thus making the entire service for everyone two hours in length.

When this plan was agreed upon, it was felt that there would be several distinct advantages. One of them was that it would help to regain something of family unity on Sunday morning. Previously very few adults were present for the church school program. There was a discussion group for parents of young children, but it was necessary for at least one parent in each family, in most cases, to miss the church service in order that there might be someone at home to care for the children. Also, there was considerable inconvenience to parents who must bring their children at 9:30, take them home at 10:45, and then return for the church service at 11:00. Under the present plan the entire family can come to church together and return home together. A second advantage is that all persons related to the church, with the exception of the very youngest, have some share in what is commonly thought of as the chief service of the church. It happens that the church auditorium is very well suited to worship, and it is believed that it is helpful to the younger children, as well as to the adults, to have some experience of worship there, provided they are not expected to remain so long that they become restless. Of course, this means that there must be a revision in the service, for previously it had been planned primarily for adults, whereas with the unified service it must be such as to meet the needs of children and young people as well as of adults. This is an exceedingly important point to be kept in mind. The third advantage is that the adults in the church, as well as the young people and children, are stimulated to do some thinking for themselves as well as to share in a service of worship and listen to a sermon.

THERE are many other ways in which the so-called unified Sunday service is being carried on in other churches. For example, in a church in Pennsylvania the period for the service is two hours, but during one hour the adults only are in the auditorium worshiping, and during the other hour the young people only are in the auditorium. While the adults worship and hear the sermon, the young people are in their class groups, and while the young people are worshiping, the adults are in their class groups. The pupils in the children's division are not in the auditorium at all.

The question arises, are these really unified services? That is, is there a common purpose throughout? Is there a single basic method? Is there an interrelation of diversified elements? Such services may be perfect from the standpoint of their organization, and yet the answers to these three questions may be negative. In the case of the first service described, the answer to each question at present would be partly affirmative and partly negative. There probably is not a recognition of a common purpose on the part of all the leaders. Some of the leaders of children and young people, as well as some of the leaders of adult groups, could hardly be said to be using a genuinely educational method. The service of worship may or may not contribute to the central purpose, and the sermon sometimes is and sometimes is not such that it could be termed soundly educational. Up to the present time there is little relationship between the service of worship and other elements in the program, and even within the service of worship the special music by the choir is literally "special" music rather than being an integral part of the service; that is, there is not a satisfactory interrelation of diversified elements. However, the program has been under way for only a short time, and it is felt by those in charge that gradually a more ideal situation can be brought about. There are enough advantages in the plan so that it is worth every effort to develop what will be a genuinely unified service for the entire two hours.

IN THE minds of some the question will arise, can this sort of thing be done in the small church, or is it only for the large city church? Approximately seventy per cent of the Protestant churches of the United States are in communities with populations of twenty-five hundred or less, and it is estimated, on the basis of some fairly accurate data, that close to a half of all the churches have memberships of less than one hundred. Also, about half the churches have only one-room buildings. Therefore, the question is practical for many church workers.

Let us picture a rural church which has just one room and a usual attendance at Sunday school and at the

church service of approximately sixty-five to seventy-five persons each. The practice for many years has been for the Sunday school to meet first on Sunday morning and for the church service to follow. The Sunday school program includes opening exercises, meeting of the classes, and closing exercises. The church service includes singing, Scripture, prayer, and the sermon, when it is possible to have a minister. During the opening exercises of the Sunday school and the opening part of the church service, the same songs are sung, and the same general atmosphere prevails. Also, the children, if they come to Sunday school, ordinarily must remain through the church service unless, as sometimes occurs, their parents permit them to spend that period playing in the church yard.

Could this total program be replaced with a unified Sunday service, and would there be any advantages in doing so?

The Sunday service might begin at 10:00 and close at 12:00, or perhaps begin at 10:30 and close at 12:00 in view of the fact that the leadership may be unprepared to provide an adequate program for so long a period as two hours. The first part of the service could be for worship. With a unified service all persons would be present for one service of worship, planned as far as possible to meet the needs of all age groups. That is, there could be a sermon which would be just as satisfactory for children under this plan as under the plan now in use. Following the sermon there could be a meeting of the separate class groups as at present during the Sunday school hour, or there could be variations of this general plan.

The possible advantages may not be evident at first. One of them is that the unfortunate distinction between Sunday school and church would be avoided. After all, there is no adequate reason for having two separate organizations if the basic purpose is the same. There is a tendency, even at present in this small church, to build a loyalty on the part of the children to the Sunday school rather than to the church as such. Another advantage is that there would be just one service of worship instead of two; or, perhaps we should say, one opening exercise instead of two, for changing the general organization would not itself change the type of service. It is clear that neither children nor adults actually worship twice on Sunday morning just because there are two services of worship. It would be much better to have one carefully planned service with some relationship to the remainder of the program than to undertake to have two. The plan of a unified Sunday morning service is just as practical for the small church as is the usual program being carried on, and it does have advantages.

From the point of view of the pastor, the unified program has distinct advantages. The pastor should be in a position to feel himself a part of every phase of the work of the church. With a unified program it will be both possible and essential for him to have a vital share in planning and conducting every phase of the total enterprise.

This article has dealt only with the unified Sunday program. Many church workers are trying to think through the problem of unification of the entire church program whether carried on during the week or on Sunday. It is not easy to see all the factors involved, and yet it is so important for the church to do everything in its power to fulfill its great responsibility that the problem deserves careful attention.

What Difference Does One's Educational Viewpoint Make?

(Continued from page 8)

It is the function of the teacher to select the more significant experiences of the learner, help him analyze these situations, to recognize the various factors in them, to see the consequence of different kinds of responses to them, to bring to bear on them all factors, human and divine, which are essential to adequate control, and to secure responses in the direction of Christian faith and life. It is through such enrichment and control of experience that the learner builds up the knowledge, attitudes, motives and habits which will insure a Christian response in future situations of a similar nature. (*Ibid.*, p. 18)

5. The intimate way in which we shared our experiences of the preceding week brought a much closer acquaintance in the group and a sense of fellowship.

A characteristic condition of an educative activity is fellowship, through which growing persons may share with each other, and through which the more mature may guide the less mature into a more abundant and satisfying experience. (*Ibid.*, p. 16)

6. A number of items, such as evaluation of radio and movie programs, sources of reading, teaching in the Chinese Sunday school, and sewing for the Red Cross, called for a continuation of the class discussion into actual out-of-class activities. This "lesson" as an isolated incident is of little significance. It cannot be complete in itself. If the class settles back to the traditional procedure, this single effort will have little effect. The curriculum must be conceived as consisting of "units of guided experience." A forty-five minute session is inadequate for any such worth-while unit. The expression at the close of the class indicates the superficiality of isolated "lessons."

Good method will provide for activities through which the learner may purpose, plan, carry out, and judge the value of what he and his associates have done, under conditions growing out of the relations and functions involved in normal social living in a Christian group. (*Ibid.*, p. 20)

7. Scripture was used not as an end but as a means.

Christian religious education utilizes as subject-matter whatever the experience of the race and the past experiences of leaders and learners have produced, which has value in enriching present experience and giving it Christian quality. . . . It is through such use of subject-matter that the Bible and other written records of the race are made to relive in present experience and that the learner is enabled to gain therefrom the greatest amount of meaning for his own purposes. (*Ibid.*, pp. 22-23)

Annual Meeting

Reduced Rates Granted

REDUCED railroad rates of one and one-half fare for the Annual Meeting of the International Council have been granted on the certificate plan. In counting the required one hundred there may be included (a) certificates presented by persons paying full going fare; and (b) the return portions of round-trip clergy tickets. Detailed instructions will be furnished. The following schedule of meetings has been arranged:

MONDAY AND TUESDAY, FEBRUARY 6 AND 7—Meetings of Committees of the Educational Commission.

WEDNESDAY, THURSDAY, FRIDAY, FEBRUARY 8, 9, 10—Meetings of Professional Advisory Sections.

FRIDAY, FEBRUARY 10 (entire evening)—Decade Dinner. Members of all Sections and visitors are invited to attend this Decade Dinner.

SATURDAY, FEBRUARY 11—Educational Commission. The first session will be held at 9:30 A. M.

SUNDAY, FEBRUARY 12—Day of Rest and Worship.

MONDAY, FEBRUARY 13—Luncheon Meeting, Board of Trustees.

MONDAY AND TUESDAY, FEBRUARY 13 AND 14—Annual Meeting of Executive Committee of International Council. The Council will convene on Monday, February 13, at 9:30 A. M., and continue in session until the docket has been completed, probably Tuesday afternoon or evening.

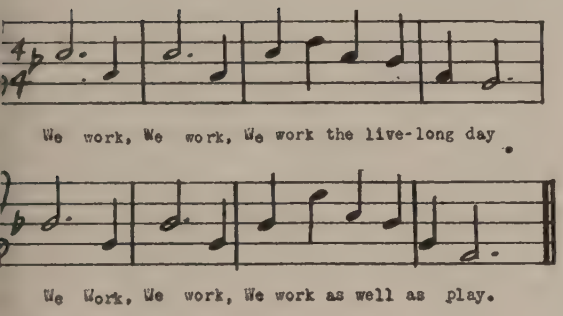
The Child at Work in the Home

By

VERA S. MUNRO*

Century Photos

PLAYING IN THE DISHWATER AND WASHING A FEW DISHES, YET THEY ARE LEARNING SELF-RELIANCE, SELF-INITIATIVE, AND SKILL.



TWO little girls, aged four and six, standing upon boxes before the sink, were playing in the dishwater, washing a few dishes, and singing at the top their high-pitched voices. The floor was covered with ap suds which had overflowed from the dishpan. The d of a dishcloth trailed across the floor as a little miss aced a half-dried dish on the table.

"Do you mean to tell me," asked Mrs. Thomas in aazement, "that you will actually eat off of those dishes? guess if you are not particular about your house it is right, but me! I can do my work quicker and better one. I won't have the children around when I am try- to work!"

"Sh——," replied Mrs. Scott as she led the way into a ore orderly portion of the house. "Just let me ex- ain," she continued. Shall listen in?

HY BOTHER WITH CHILDREN'S WORK?

I, too, can do my work uch faster and much bet- than it can be done by e children. If my dishes, gs, and furniture are the portant consideration, en the children's work is economic waste. They eak dishes, soil the linen, d scratch the furniture every time they attempt, with their little unskilled hands, to do anything. A small child will never do any task exactly as I wish it done. If I do the task for them or refuse to accept their help, they are discouraged.

Why, then, do I allow the children to break my dishes, spill water for me to clean up, and drag my dish towels across the floor? In ten years these children will be young ladies. What will be expected of them then? I cannot expect to have responsible daughters of eighteen if I do not share the home with them now. I am using the dishes, the linen, and the furniture to develop them. The home belongs to them as well as to me. They are necessary. See, they even have to help do all of the work. It could not go on without them. They may break dishes and mar furniture, but they are learning self-reliance, self-initiative, and skill.

HOW SHOULD CHILDREN BE ALLOWED TO WORK?

"If you want them to work, why do you allow so much foolery? Why don't you make them do it and get through?" put in Mrs. Thomas.

That is another question. How shall I allow the children to do their work? As the small son takes the dishcloth in hand, he says, "See all these tracks around here? The cupboards are the stations. You push the buttons that get me onto the right tracks. Why don't you push the button?" I am washing dishes. The child is running a railroad yard. I chafe under the necessary button pushing. He becomes discouraged with my continual "hurry! hurry! hurry!!" I am interested in what I shall enjoy when the work is finished. He is enjoying the task itself. About it he has woven fancy and play. He is in a land of adventure. I am in reality. Some place between my efficiency and his

THE BLOOMING FLOWERS AND EATING BIRDS ARE THE CHILD'S RECORD OF DUTIES PERFORMED.

Chicago, Illinois. Lesson writer for Christian Board of Publication.

(Continued on page 36)

Candy and the Kingdom

How One Group Found an Interesting Pathway to Heroes of Social Welfare

By Hulda Niebuhr*

WE TEACH the boys and girls in our church schools social responsibility. At least we try to. In whatever way we may define objectives in our particular school, we cannot get away from social responsibility as a goal—unless we think of it as a means to other goals, and then we still are impelled to try to develop social responsibility.

We are rather certain to endeavor to achieve this aim by teaching the Bible stories which deal with relationships in family life, the circle of friends, the church, "world brotherhood." And we help our classes and departments to organize for self-government, to plan their activities and accept and evaluate the results, to administer their budgets, to govern their own church school affairs in increasing scope as their experience and insight increase. To whatever degree we have helped our pupils to effective government of their own school relationships, to that degree we are apt to consider our goal of social responsibility achieved, with the Bible stories they know as a sort of special guarantee. It is possible that this degree of achievement keeps us from further adventure. As Edwin Arlington Robinson has expressed it for us, "eyes can be filmed with rectitude":

> Like a benignant sort of cataract
> It spares your vision many distances
> That you have not explored.

"What difference does it make whether I buy this *candy bar or that?" In this article Miss Niebuhr shows how a teacher can take such a question as this to introduce a study of the heroes of social welfare. And there is a deep Christian significance in the answer! Teachers of courses along this line—or any line—will find the way this teacher handled her task absorbing and helpful.*

Our pupils really live in a bigger world than the school, a bigger world even than comprises the school and the home and the church. Juniors and intermediates at least are old enough to live in a bigger world. Their social responsibility cannot be defined adequately in the more obvious problems of their immediate environment. The Parable of the Good Samaritan may have been learned letter perfect, or it may have been dramatized in a manner that evidences a fine interplay of pupil activity and increase of social aptitude, without having anything happen to make pupils more sensitive and apt in their responsibilities in relation to the race problem in their own community. A school may have a well developed system of budget administration by the pupils without making them conscious of any wider ethical, and may we not say religious, implications of some of their own economic experiences.

A certain school which did not want to stop in its work toward social responsibility at the interplay in schoolroom activities proceeded somewhat as follows, and the story of the procedure is the burden of this article, intended to demonstrate the introduction of pupils to reading about heroes in the field of social welfare.

The boys and girls in this ungraded summer group, ages twelve to sixteen, had unnecessarily vague ideas about the origin, efficacy, and use of laws (a complex enough subject to be sure). A law, they seemed to think, was created somehow, and after it is made one need not trouble further about the problem with which it deals. It is somehow enforced and one rests in its protection. In a discussion, for instance, about the responsibilities we have in regard to physical health, concern for pure food was suggested as a duty. "Oh, no," was the response, "the pure food laws take care of that!" The leader let this misconception furnish a clue to the way in which the pupils might be led to sense and to carry responsibility in a bigger social environment.

At the beginning of the class session she asked a series of questions, somewhat as follows: "How many of you buy candy regularly? How much do you buy every week? What brand do you prefer? Do any of you know where any brand of candy is made? Have any of you seen candy made in any factory?" It was found that the practice of buying a certain few kinds of five-cents-a-piece, wrapped candy, from one and two to four and five times a week, was fairly general in the group. A discussion on the reasons for choice brought the following statements:

You buy the kind that tastes good to you.
You want as much as possible for your money.
You'd like to know it is clean.

Someone suggested it would be nice to know under what condition any given kind is made so that you could know if it is clean. "If you were operating a candy factory, what are some of the rules you would stand for?" was the leader's next question, and it elicited a blackboard full of suggestions, out of an animated discussion. At first the sole concern was with cleanliness:

Clean workers, hands washed often—no licking of fingers.
Sanitary factory, much air and sunlight ("You wouldn't want people to cough around the candy kettles").
Clean machinery and clean utensils.

*Member of the educational staff of The Madison Avenue Presbyterian Church, New York City, and author of *Greatness Passing By*.

Candy wrapped.

Pure foods used in the making, and vegetable coloring.

"What about the price of your candy? Would you ve it cheap or make much money?" "It would have to fair, not too much, and most people don't buy ex-nsive candy!" "You couldn't have it so cheap your orkers wouldn't be paid decently!" (This from a mem-r of a family which had decided not to buy in a certain uch patronized store where workers are badly under-uid.)

Experiences and discussions of fathers, mothers, broth-s, sisters working in factories seemed to be coming mind then, for the following further demands upon ur factory" were added by the boys and girls: Mini-um wage, regulated hours of labor, guarded machinery ith compensation for hurts, emergency room with doc-r and nurse, lounge and restroom, recreation, educa-onal help. And one bright lad added, "I'd have insur-nce for sickness and old age."

"How can we know the workers get any or all that hen we buy our candy?" asked someone. And again ere came the statement, "We know the candy is pure ecause there's a pure food law." The leader was pre-ared with information which proved practical nullifica-on of that law in many places.

"If you could find out about the factories, you could op buying where the candy wasn't honest and buy from e ones that try to do right and make it easier for them!"

he leader produced enough copies of the "Consumers' eague Candy White List" to supply each one present. here followed an eager search for pet brands, and dis-ppointment—for the particular "nickel brands" most ought by members of the group were not to be found. everal pupils undertook to write to the factories in ques-on, asking why they did not appear on the "white list."

Perusal of the "White List Standard" brought the boys nd girls much gratification for they found that "those rinted standards have the same points we thought out for ur factory,' except we thought of sickness and old age nsurance and they didn't!"

By the following meeting replies had been received some of the inquisitory letters, and the excuses given y the factories in question for not being on the "white st" were voted "pretty weak" by the group. A motion as proposed that no member of the group buy any rands after this except those on the "white list," and a umber of hands went up in assent. "Let's not do it that ay, but everyone do what he thinks is right," was an-ther proposal, and so the matter was permitted to stand.

Interest in the origin of the "white list" led to a study f the life of Florence Kelly, her many years of devotion to social welfare causes. This study revealed how much child labor there is still in our country and that there is no lowest level of pay beyond which women cannot be crowded, that only a few states have minimum wage laws and that even in these states the law is very inadequately enforced.

The pupils' new realization of the devotion it takes to get good laws on the statute books, and of the still more widespread devotion needed to enforce them, with the desire to share the new findings about laws and candy with the whole department in a Sunday worship service, led to further research in the lives of social welfare workers. They learned of Lord Shaftesbury and William Lloyd Garrison and Jane Addams and Frances Perkins, a few of the great army.

There was particular appeal in the story of Frances Perkins, who devoted her life to the betterment of women's working conditions and the elimination of fire hazards, after being witness to a factory fire in New York City in which 146 girls perished.

Said the story of Frances Perkins: "A talented lawyer was hired by the real estate interests who feared that this new sentimental legislation (proposed by the Factory Investigating Commission) would make new buildings obsolete and the cost of further construction prohibitive. When this lawyer saw his chief antagonist he exclaimed, 'What, that little girl an expert!' "†

The tallest boy in the group elected to tell the story of that spirited "little girl" in the worship service. The pupil who led the service announced it to be "a sort of memorial to the many people who have helped us to the good laws we have. We boys and girls should remember that if it were not for some of them we at our age might be working in factories instead of going to school. We will also think of how we can help in this matter." The service closed with a report on the class study of the "white list" and of candy factory conditions, with an appeal that all the department join the class in refusing to buy candy not made in the approved factories and not on the "white list."

"You will find the list on the bulletin board. Please let us not take out our religion only in praying to be good. We are not yet old enough to help make laws by voting. Let us do something about this matter that we know we can do," closed the young orator.

A partial check-up some months later reveals that the "candy resolution" is not forgotten but still guides the candy purchases of at least some members of this summer study class.

†From *Twentieth Century Heroes* by Olga Edith Gunkle, published by the Board of Education, Methodist Episcopal Church.

International Leadership Schools and Camp Conferences

Dates for 1933

Geneva Glen, Colorado

Girls' Camp—July 24-August 5
Leadership School—August 7-13
Boys' Camp—August 14-26

Lake Winnipesaukee, New Hampshire

Girls' Camp—July 24-August 5
Leadership School—August 7-18
Boys' Camp—August 21-September 2

Lake Geneva, Wisconsin

Leadership School—July 24-August 4
Girls' Camp—August 7-19
Boys' Camp—August 21-September 2

Conversation

Its Values and Limitations as a Method of Teaching Religion

By Dorothy D. Kurzenknobe*

THE opinion that the art of conversation is disappearing in America was strongly expressed at a recent meeting of educators. As teachers, especially in the field of religious education, we are realizing that the ability to carry on a discussion thoughtfully and unemotionally is also a matter of great concern.

In considering this very important activity in a teaching program some questions quickly arise: Of what value to children is the development of conversation and discussion? By what methods can we best develop these forms of oral communication? What are the limitations in developing conversation and discussion?

The Values of Conversation

Conversation is the most natural and common means of communication. It is a means of expression within the reach and ability of all children. Other forms of expression, such as art and music, may depend on talent and training, while conversation, with the correct type of stimulation and encouragement, may become the tool of anyone.

We have seen repeated examples of self-confidence and poise gained when the ability to converse has been produced. Records frequently show that growth in leadership occurs when the fearful, shy, repressed child begins to talk. It is a moment of great rejoicing when timid, uncommunicative Johnnie speaks before the group for the first time.

Participation in conversation is a strong force in the socialization of individuals and groups. It provides an opportunity for the interchange of ideas on a common plane. It gives to individuals information which sets before them the social standing of the group.

Conversation is the greatest single means of sharing within the power of everyone. In the experience of every child there lies something which he can pass on to others —be it only a moment of joy, a kind word, or the cry for help—that something which knits two or more souls together in deeper fellowship.

The wholesome relationship between teacher and pupil can best be developed through frequent conversation as individuals or in a group. Sometimes the intercourse will be casual and informal; at other times the teacher will face the entire group to conduct the conversation in a more formal manner. At all times these opportunities are the laboratory wherein the teacher may learn about the thoughts and feelings of her pupils.

Conversation in which sensible, constructive ideas are contributed stimulates creative thinking. Problems within the group are faced and solutions suggested. Standards for individual and group behavior are set up and group dependence is emphasized. Knowing as we do the importance of group opinion in the lives of boys and girls, perhaps this type of conversation in which conduct patterns are decided upon is a great agent for vital teaching.

Through the medium of conversation, children may seek for truth and may face facts. It helps them to respect the opinion of others, recognize leadership in thinking, and broaden their outlook.

Many of the social attitudes which we hold as goals for our work can be emphasized in a period of talking together. Such problems as taking turns, learning to be an audience, subordinating individual desires for group welfare, considering another's opinion, desiring to help those less able, all evolve very naturally in a conversation period.

Higher standards of achievement for the group and individuals can be projected in a conversation where work is evaluated. Children learn to be sincere, kind, and helpful in expressing their ideas of the work under observation. They suggest ways for improvement, note progress gained, and compare their own work with that of others. In progressive teaching this method of evaluating is an important factor in measuring growth.

Objectives

Whenever a method of procedure is to be determined, some goals or objectives must be set up to lead the way. Let us, then, before entering into a discussion of procedure, decide upon some objectives for oral communication.

1. We will want to provide a natural and normal social environment for our pupils which will be conducive to spontaneous, free social intercourse between children and between children and teacher.
2. It will be necessary to plan definitely for appropriate experiences and activities which will necessitate discussion, criticism, planning, and explanation.
3. It will be necessary to plan definitely for an audience situation which will continually help to raise the standard of responses, through a helpful and sensible interchange of ideas.
4. We will want to allow ample time and frequent opportunities in our program for original and creative expression.

Types of Conversation

There are various types of conversation which can be carried on in teaching situations which should be explained.

The evaluation of work. In this stage, as previously described, suggestions are made by group members concerning the work done. Criticisms are made constructively; questions are asked regarding correction of color, form, usefulness, and so forth. A comparison of this piece of work with that done before by the same child, or with the work of others in the group, gives a basis for judging growth and progress.

Problem solving. In this case the larger group, or divisions of the group, consider a problem which has developed. It may be a problem of behavior, one which arises in doing a piece of work, or it may be an individual who needs help. The problem may be presented to the group by the teacher or by the child involved, and sug-

*Director of Kindergarten, First Methodist Episcopal Church, Evanston, Illinois.

estions made by various children. These suggestions re discussed, and a solution to the problem based on the pinion of the group is determined. This type of conersation may occur any time or many times within a ngle session. Group rules are usually made in this type f conversation.

Making plans. This type of oral communication may e used when a new activity is to be undertaken, a future ctivity is to occur, or a correlated period develops. It ay be used to select children for responsibilities in the oom, to prepare for a party or excursion, or to anticiate a period of handwork which has grown out of anther activity. At such a time children suggest and deide upon what they will do or what can be done, what ill be expected of them and what part each child will ssume.

Social intercourse. A period of social intercourse most requently occurs at the beginning of the session, during lunch period, on excursions, or at such times when children feel free to talk "for the fun of it." It is the time when they relate personal news and experiences, when no one theme for thought is needed to be considered.

Such a conversation often develops into material for group consideration, or forms the basis for new interests and types of activity.

Conversation to introduce new material. A period of this kind usually occurs when a child or the teacher has a new thought or activity to introduce. The teacher may proceed by directing leading questions along a definite line from which she anticipates certain responses. It serves as the stimulus for introducing a new unit of work or a new development of an activity already begun, such as a new story. With this form of conversation she may use illustrative materials, such as pictures and nature material, which help to direct and unify the group thought.

Technics for Developing Conversation

Teachers frequently find the development of a successful conversation period a difficult task. Skill in conducting a period of oral communication comes with repeated attempts of various types of conversation in various situations. There are, however, some technics that can be kept in mind as a teacher undertakes this activity. These may be applied to all age groups within the elementary division.

The Leader Guides the Conversation—Both Informal and Formal—of the Pupils

Be sure that the group is comfortably arranged. It is important that the pupils are not facing the light, that they are not crowded, and that they know what they are going to do. With the younger children it is necessary frequently to recall the rules made for "taking turns," listening quietly, et cetera.

Try to anticipate any probable problems of control. Separate children who are apt to annoy each other, and place children who are likely to interrupt, or otherwise retard progress in conversation, where they may easily be controlled by the teacher without much diversion of interest.

Be sure to make adequate preparation for the conversation. Any materials that are to be used should be ready. Make some preparation of questions and suggestions, facing all possible responses from the group, and keeping in mind the direction in which you want the conversation to move.

Be alert for the suggestions and responses which will contribute toward the development of the conversation. Try to select only these contributions which are pertinent, valuable, and relative to the topic under consideration.

Provide sufficient time for satisfactory expression and encourage the majority to participate.

Correct and improve expression as it occurs, when this can be done indirectly and casually.

Guide the conversation so that it can be concluded within the time limit of normal interest for the age group.

Ask questions which will stimulate thinking and arouse a variety of responses, and which are direct and within the understanding of the group.

Be alert for any new angles which may be as valuable to consider as those already under consideration.

Attempt to make the period vital: that is, moving ahead rapidly enough to hold interest, and conclusive enough to have the purpose well fixed in the pupils' minds.

What To Avoid

1. Avoid starting a conversation when the group is not settled and ready.
2. Avoid asking questions which suggest the response expected, or which are confusing.
3. Avoid allowing one child, or a few, to dominate the conversation to the exclusion of the others.
4. Avoid undertaking conversation in too large a group to keep interest, or too small a group to be stimulating.
5. Avoid inflicting your ideas or thoughts on the group. It frequently restrains thinking.
6. Do not undertake a conversation without some preparation of questions, illustrative material, et cetera.
7. Do not carry on conversation after group interest is lost and problems of control have interfered.
8. Avoid letting conversation drag or proceed too rapidly to arrive at conclusions.
9. Do not ignore the contributions of the child who seldom contributes.
10. Avoid getting too much content into the period so that ideas are jumbled.
11. Do not attempt to correct errors in grammar when to do so would cause embarrassment and self-consciousness.
12. Do not sacrifice value of contribution for insistence on complete or correct expression.

(Continued on page 22)

Children's Chapels

By Gerald E. Knoff*

American Seating Co.
A Carved Panel

IF YOU should drop in to the headquarters of your denominational bureau of architecture and examine some of their most recent plans, you would doubtless find that many of them are making provisions for one or more children's worship chapels. You would not have found them a few years ago. Assembly rooms, with the conventional classrooms opening off them, yes—but not by any flight of the imagination could they have been called worship chapels. What are some of the reasons underlying this emphasis in church buildings? Why worship chapels, anyway?

Tiffany Studios.
A Memorial Window

It seems fairly clear that the present-day emphasis upon worship in our church and church school life has been the most important influence in the construction of such chapels. Within the past ten years we have seen an amazing growth of interest in dignified, stately, and impressive orders of worship for our church services.

In the church school this new appreciation is illustrated by the attention which is being given to the worship of children. The "opening exercises," ungraded, unprepared, unorganized, and generally ineffective are, for most of us, a thing of the past.

This mood has been reflected in the new church buildings erected. The church bureaus of architecture have been doing splendid work in providing more suitable surroundings for the public worship of God. The interiors of our churches today are distinctly more worshipful than they have ever been before. The exteriors are no longer being built to resemble courthouses, public libraries, or municipal auditoriums. They are being built as visual testimonies of the Christian message. They look like houses of God.

Along with this revival of interest and appreciation in worshipful services and inspiring buildings has come a belated insight into the value of the other arts in worship. Carelessly throwing them away at the time of the Reformation, we are now seeing that the arts have their special contribution to make to religion.

The new unified programs which many of our churches are inaugurating, and the concept of the church as a school have had their influence upon worship and upon worship rooms. We are thinking today of "the church as a school in Christian living," in which the less mature and the more mature alike gather for the development of Christian character. A personal relationship to God and a commitment to Jesus Christ for the building of a Christian community and world-society are the fundamental attitudes upon which this development is to be based.

According to the older outlook it was perfectly proper to allow children to worship where and how they might in the Sunday school. After all, the regular morning service of the church was the important event of the day, to which all other services were secondary. As Professor Luccock has said, "Jesus set the child in the midst; we have put him in the basement."

But we are saying today, "No, our children have just as much right to have a beautiful and worship-inspiring setting for their services as we have in our beautiful new Gothic auditorium." If we are taking religious education seriously at all, it would seem that we are obligated to provide better worship surroundings for our children. The church owes as much to her seven-year-olds as it does to her seventy-year-olds.

This new movement for enriched worship services for the church is not without its dangers for the church's children. One feels that we may have been too uncritical of the movement; that we may have

American Seating Co.
A Pew

*Assistant at Christ Episcopal Church, Ansonia, Connecticut.

too enthusiastically hailed it as a new Messiah. One of the dangers is that the children may find less and less graded worship. In some quarters the tendency has been observed to let children share indiscriminately in the newly enriched worship of the morning church service. Too much reliance has been placed upon the appeal which the richer worship service makes to children through its movement, color, music, and warmth. If the movement for enriched worship is going to lead to the feeling, "Here is a service which meets the needs of every one connected with the church, regardless of age or experience," we are making a grave error. Graded worship in our church schools has been won at too great cost to relinquish.

Another danger, other than the tendency toward ungraded worship, lies in the fact that we have, as yet, little intellectual content to pour into the ritualistic forms which are being so generally taken over from the older orders of service. If meaning is not continually poured into these old forms, they may mean little more to a worship seeking congregation than did the informal services which we have abandoned.

"But we still have our departmental worship for the children of our church," some may say. "While we have a new altar in our main sanctuary, as we call it now, and while we have a new robe for our minister and an enriched service, we do not depend upon it for the whole worship life of our children. They still have their graded departmental worship."

We are all committed too strongly to the need of the child for graded worship to debate the wisdom of this point. The trouble comes, not with the theory underlying it, but with the practical difficulties attending it. The great lack of suitable worship rooms for the various departments is obvious in almost any church educational building. "Assembly rooms" in which worship programs can be carried on may be found. But the question arises, "Is this the type of room most helpful to the child in enriching his sense of fellowship with God; would something of the dignity and beauty of the sanctuary increase the effectiveness of the program of religious education of the child?" Considerations such as these have led to the building of worship chapels for children comparable in design and furnishings to the central worship room of the church.

The fittings of the chapel should be churchly in every respect. The seating arrangements of the chapel should be planned with respect to the age of the children who are to use it. If there is only one such chapel in the church building, perhaps twelve or thirteen inch chairs would be the most satisfactory for the various groups which are to use it. If there is only one chapel, the movable cathedral type of chair would probably be more satisfactory than fixed pews, for in most churches there will be times when adult groups may want to use the chapel. But it should be remembered that, first of all, this is a *children's* chapel. They are entitled to such a sanctuary and their rights to it should be held sacred. Too often chapels have been only smaller auditoriums for the convenience of adult groups who already have adequate provision made for them. It may be that the chapel will, upon certain occasions, have to be used for such services as baptisms, private weddings, and mid-week services. But if it is to be called a children's chapel, then it should be such in practice as well as in name. In any event, it is usually well to have it located near a convenient street entrance, so that it may be used by passers-by for rest, prayer, and meditation.

The atmosphere in the chapel should be a little more dignified than we have created in our departmental assembly rooms, yet it should not be as formal as that of the sanctuary for the adults.

What symbolism shall we use in our children's chapels? Much of the child's thinking takes place in pictures. The appeal to the eye and to the imagination are paths to the presence of God which have been too long unused by Protestant pilgrims. But we must remember that interpretation of difficult symbols in phrases, pictures, or objects is beyond a child. The traditional church symbolism is largely incomprehensible to children. Much of it represents outgrown theology, as for instance, the symbol of a serpent coiled around a sphere, representing the spread of sin over the whole world. The traditional symbols of the Trinity are likely to be meaningless to young children. We are told of one symbol which is represented by a hand, palm foremost with the thumb and two first fingers extended, the other two fingers being folded to the palm. This represents the Hand of God, the thumb and two first fingers symbolizing the Trinity, while the two folded fingers indicate the two fold nature of Christ! How many children could grasp anything of this?

Symbolism for children must be simple, meaningful to a child's experience, and capable of easy interpretation.

Perhaps joy, suffering, work, and love can be represented through symbols from the life of Jesus—the birds and flowers of which he often spoke used as symbols of joy; the plane and hammer and saw which he used in Nazareth as symbols of work; the thorn tree as the symbol of suffering; and a picture of Jesus and the children as the symbol of love. *(Housing and Equipment for the Church School,* Research Service Bulletin No. 8 of The International Council of Religious Education.)

Pictures can be used with great effectiveness. They should be accorded a prominent place—perhaps over the altar—and may form the focus points for many rich worship experiences. Care should be taken in their hanging to see that no shadows or reflections obscure the view of any of the worshipers. For this reason some have found it advisable to remove the glass from framed pictures.

A children's chapel, used either by classes, departments, or other groups, proves a great factor in deepening the religious life of the children of a church. It provides a place where worship can be carried on in reverent, yet intimate surroundings. It can be a center in which young life can worship the Father in Heaven, and through that experience, come to see the meaning of their lives in God's great family.

Ten Years of Interchurch Work

THE year 1932 marked the tenth anniversary of the organization of the International Council of Religious Education and of the election of Dr. Hugh S. Magill as its first general secretary. There has thus been completed a decade of significant interchurch work.

As suitable recognition of these events, a particular feature of the annual meeting of the International Council in February, 1933, will be the Decade Dinner. This will be held on Friday evening, February 10, in the Hotel La Salle, Chicago. An informal reception will be held beginning at 6:30 followed by the dinner at 7:00. A special program has been prepared by the committee. Everyone in attendance at the annual meeting is cordially invited to attend the Decade Dinner.

How Well Do We Teach?

Suggestions for the Workers' Conference, Based on This Issue of the JOURNAL

REALLY, now, how well do our teachers teach? What happens when the door is shut, to use the title of an editorial this month, and the teacher and the class are alone together? Do we know? Do I, as pastor, know? Do I, let the superintendent ask himself, know very well? To what extent are we teaching according to the best and sanest modern principles of Christian education?

To consider that question would make a fruitful and stimulating meeting of teachers and officers. Some suggestions regarding such a program are given here.

Preparation in advance. A good teachers' meeting does not grow from the bright ideas that the leader pulls up out of his subconscious after the meeting starts. Good meetings mean advance preparations.

In advance of this meeting, certain articles in this number should be read by all the teachers, if at all possible. If there are not enough copies available, let them be passed around. If only one copy is at hand and it cannot be read by all, let a few read special articles and be prepared to open them up before the group. These articles that should have such preparation in advance, in order to make a helpful study of the school's own teaching, are:

CARRIER, "Securing the Pupils' Interest"
THE SUBSTITUTE TEACHER, "What Difference Does One's Educational Viewpoint Make?"
KURZENKNOBE, "Conversation"
NIEBUHR, "Candy and the Kingdom"

Let each teacher be asked to come prepared to present an outline of what actually happened in his teaching the preceding Sunday. An analysis of the steps followed by the Substitute Teacher could be put on the blackboard.

The meeting itself. The following program is proposed:

1. DEVOTIONS. Use could be made of:

RYNDER, "Lincoln" (poem)
BUNDY, "Jesus, Leader of Men"

2. HOW WELL DO WE TEACH?

Let the members be asked to outline some of their teaching plans for the preceding Sunday. Some of these could be put on the blackboard for study. Time should be given not to those that are alike, but to the two or three plans that illustrate different ways of teaching. The group could then study together the outline on the board of the ways the Subsitute Teacher approached his task. Let this be compared with the methods of the members of the group through the following questions:

In what ways was my procedure like that of the Substitute Teacher? In what ways, different? In what ways was mine better? In what ways, not so good? How could I use in my class the approach used in that article? How could I not? In what ways was the method used by the substitute better or poorer than that used by the regular teacher? Finally, how can we improve our teaching?

3. OUR EASTER PLANS.

See the play by Mrs. Wilson, entitled "Release."

4. OTHER PLANS FOR OUR CHURCH.

The following articles will be of interest:

HOILAND, "Organizing the Youth Program"
KNAPP, "A Unified Sunday Morning Program"
MUNRO, "The Child at Work in the Home"
HAUSER, "Getting the Convention 'in Step'"
KNOFF, "Children's Chapels"
SCHALLER, "What Religious Education of Adults Includes"

In regard to which of these can we *do* something?

The Cover Picture

THE series of *Journal* cover pictures, calling attention to available reproductions of art subjects which will be useful in a program of religious education, presents this month "The Lord of Joy," by Percy Tarrant.

When Miss Hazel A. Lewis was investigating sources of pictures in Europe, she found a copy of this painting in the Children's Corner of Chester Cathedral in England and was so impressed with it that she spent several days in an effort to secure permission to have prints made for use with children.

In this effort she was successful, and a lovely reproduction in color (7 x 9 in.) is available in the primary picture set, third year, summer quarter, of the Christian Board of Publication, St. Louis. The picture set, including this picture and seven others, may be ordered from the publishers for $1.00.

We consider this one of the most appealing of the pictures of Jesus with the children. The delight which is evident in the faces of the children and the confidence with which the little child cuddles by his side give testimony to the fact that the children love to be with Jesus. We believe that this picture, in which he is sharing in the play-life of the boys and girls whom he knew, will bring to children of today a sense of the reality of his comradeship in an unusual degree.

Conversation

(Continued from page 19)

13. Do not continue if interest is gone or material for discussion is not appropriate. Do not force conversation when group is not normally responsive.

14. Do not neglect the quiet, uncommunicative child.

LIMITATIONS

The number of points to avoid seems to indicate something of the limitations in developing conversation. The simplest form of conversation, and the one to be employed first by an inexperienced teacher, is the conversation about an object. When this is done the teacher can prepare some questions in advance, determine the line of thought she wants to follow, and if possible talk over her plans with someone beforehand.

Frequently when a teacher is still a novice at developing conversation, she is confronted by too large a group, and either the problem of control arises or she becomes too involved in her discussion. When teachers begin to use this method of procedure, it is well to start with small groups.

There is also the danger that a few children will dominate the thinking of the group, and the teacher will be uncertain as to the outcome. When this is the case, she is likely to inflict her ideas and her desires so that the decisions are almost entirely hers.

If a teacher is not alert enough to keep ahead in the thinking of the group and anticipate possible difficulties, the problem of control may offset any value to have been developed from the conversation.

Considerable skill is necessary in selecting the contributions which are pertinent and of interest to the large group. It involves knowing what responses to expect, using carefully worded and well chosen questions, being alert to convert responses into something meaningful, and keeping interest and thought stimulated.

Youth Speaks Again!

By William H. Genne*

WOULD you be shot in your country for holding that belief?"

"Yes, I would," came the unhesitating answer. he belief had to do with opposition to compulsory mili- y service.

The reader may say that this is youthful, perhaps ideal- ic too, but this bit of discussion gives a fair sample of e sincerity and courage which were manifested at the orld Council of Christian Youth, which met the last eek in July in Rio de Janeiro in conjunction with the eventh World's Sunday School Convention. Nearly venty-five young people, representing the religious edu- tional agencies of over a dozen different countries, lived gether, worked together, played together, and quested gether on higher roads to God during the conference. hey brought greetings from the united youth of their spective countries. These felicitations were character- tic of the good fellowship which went along with the urage and sincerity already mentioned.

The World Council of Christian Youth did not have a rogram to legislate for a particular group and area, such s many of the state youth councils, or the provincial arliaments of the Canadian Boys' Work Boards. This ouncil was not limited to certified delegates and id not make any official report or recommenda- ons as did the Christian Youth Council of North Ameri- meeting in Toronto two summers ago. It was a pio- eering group. Its relationship to the World's Sunday chool Association was not clearly formulated. The hole philosophy of its existence, procedure, and future as hardly considered. It did not organize beyond nam- g less than half a dozen continental co-chairmen. It mply moved into Bennett College, met for a week, and en resolved itself into its constituent individuals. But, t it be remembered, it is without doubt one of the most gnificant experiences in the lives of the individuals in- olved and will carry its own influence for years to come. r. George Stewart, of Stamford, Connecticut, was the dviser and counselor to the group.

Just as the whole is ofttimes more than the sum of its arts, so each individual leaving those meetings carried way a part of that "something more" which made the outh Council distinctive.

This meeting of youth *was* distinctive. Let the reader icture, if he can, the youth of over a dozen nations tting down and facing the problems of "Christ and ationalism," "Christ and the Social Order," "Christ and Var," and "Jesus and Personal Conduct." Their discus- ons were not "the pooling of ignorance"—a phrase which aptly describes many discussions. While the conclu- ons may not have been new or startling, their signifi- ance grew out of the fact that they could be shared by ouths of such varied circumstances and backgrounds. r. Stewart, in a letter written after his return to the nited States, said: "The greatest encouragement which I eceived from the whole trip was the fact that we could eet and could discuss our problems in the light of the mind of Jesus Christ our Lord; that we could agree on great basic principles of thought and action; that neither race nor tongue nor nationality nor denomination could separate our hearts and minds in the quest for a better and truer life."

Such an experience is difficult to relate at any length and impossible to catch in one single word or phrase. The convention theme, however, did set the direction in which the council as well as the convention moved. As the standard to which we should rally, it set up "The Spirit of the Living Christ," which has moved up through the ages, changing the histories of nations and of races, and has taken its abode in the hearts of men, changing each individual life.

The Youth Council was both a symbol and a challenge of this spirit of the living Christ. Surely it was a symbol of the unity Jesus has brought into the life and living of human-kind; the life of joy, strength, appreciation—all of the values we hold dear and sacred. It was a symbol of the living which shared these values as well as builded on them. The discussions on personal conduct brought out clearly this complete unity of emphasis on purity, hon- esty, forgiveness, and sacrifice, and the agreement on the sources of these values in the Bible, through prayer and inspiring contacts with friends, in addition to exercise and discipline. The Youth Council was a symbol of the life of Christlike values and the living which creates and shares those values!

But the Youth Council was also a challenge. Its num- bers were depleted because some of the Brazilians were isolated by a war which waged in their country. Here was the challenge, all too close to our doorstep, to create peace in the relationships of men. Could those of us from North America say much when the boat which followed the vessel bearing the delegates carried a shipment of five airplanes made in the United States for bombing and other military purposes? Is that contrast sharp enough to be a challenge, especially when one of the political parties in the United States' elections that same autumn stands for the abolition of international traffic in arms?

We went down the list of areas in our living—our social life, our economic life, our political life, our international life—and in each one the Living Christ pointed his finger there, and there, and there, designating blind spots where we, individually and collectively, were responsible for his exclusion, places where he not only should be but needs to be if anything comparable to civilization is to continue.

To the preservation and inclusion of Jesus Christ in our civilization, the youth at Rio made the following pledge:

> To the abolition of those blind spots in our civiliza- tion, we pledge ourselves.
>
> To the thoughtful and educational building of the Kingdom of God, we consecrate ourselves.
>
> To our religious educational agencies, we express our confidence.

So, in the field of religious education, youth who have been challenged by the Living Christ challenge those who claim to serve him. What answer do they give to those who say, "And, in Jesus' name, what about you?"

*President, World Council of Christian Youth. Student, Yale Divinity School, ew Haven, Connecticut.

Release

A Lenten Play in One Act

By Dorothy Clarke Wilson*

Characters

Bar Abbas
Dysmas } *robbers condemned to death*
Sothmes }
Mara, mother of Bar Abbas
Tamah, *his sister*
Dumal, *member of* Bar Abbas' *band*
A Centurion
A Soldier

Scene: *A dungeon in the Castle of Antonia. At the back is a plain curtain or a partition covered with stone paper to look like a wall. One large upright wooden post, with short cross-bars at about the height of a man's arms, stands in the center of the stage, and one at each side. The lights are dim. From one wing, diagonally from above, a single white light is focused in a narrow shaft on the center post, where later* Bar Abbas *is chained. In front of this light a small grating may be placed to give the effect of light falling through a barred window.*

Dysmas *is brought in by the* Soldier *and chained securely to the post on the left, his arms curved around the cross-bar. The* Centurion *accompanies him and stands at one side. He carries a stylus and a piece of parchment.*

Centurion (*curtly*): Name?

Soldier: Dysmas.

Centurion (*writing*): Nationality?

Soldier: Jew. No, Greek. One of these so-called Hellenists.

Centurion: Offense?

Soldier: Thievery and brigandage. One of the band of Nahash.

Centurion: Penalty?

Soldier: Death by crucifixion.

Centurion (*trying to read what he has written*): These underground dungeons! You'd think you were in the dens of Pluto! Bring a torch when you come back.

(*The* Soldier *goes out.*)

Centurion (*feeling of the prisoner to see if his chains are secure, then standing off and looking at him with sudden curiosity*): So—you are Dysmas—a thief. How does it feel to be about to die? (*The other makes no reply, only stands motionless against the post.*) Answer me, Greek! (*Giving him a rough shake.*) Oh, well, no matter. You'll get well punished for your incivility. Let's see your face. Turn around here toward the window! Faces are always more voluble than tongues. Ha! Here comes the torch!

(*The* Soldier *enters bearing a lighted torch which he hands to the* Centurion, *then goes out. The* Centurion *holds it up so that it shines full on the face of* Dysmas.)

Centurion (*in amazement*): By all the gods, you're nothing but a boy! And not such an evil looking one at that!

(*The* Soldier *returns with* Sothmes, *a big, ungainly fellow, and proceeds to chain him securely to the post on the right. The* Centurion *sets the torch down.*)

Centurion (*curtly*): Well?

Soldier: Sothmes. An Idumean. Thievery and brigandage. A leader in the band of Nahash. Condemned to die by crucifixion.

(*At the word "crucifixion"* Sothmes *struggles violently. The* Centurion *comes to the* Soldier's *assistance and they draw the chains a little tighter. Then he lifts the torch and looks at him.*)

Centurion: An ugly fellow! Give him a sceptre and a crown, and he'd be not a little like that other Idumean who thinks he sits upon a throne. I never fancied Herod. Are there more?

Soldier: One more.

(*The* Soldier *goes out, and the* Centurion *leans against the post, center, reading what he has written.*)

Centurion (*half to himself*): Dysmas—Greek—a thief—

Sothmes (*lifting his head and seeing* Dysmas *for the first time*): Oh! So you are here, too—dolt! (*Laughs disagreeably.*) It will be well worth the price to see those baby hands of yours quiver beneath the nails!

Dysmas (*suddenly rousing*): You are unjust. I never did you wrong.

Sothmes: Bah! You were too soft-hearted, always sniveling. I have seen women who made better thieves. Besides—I have not forgotten who it was betrayed our plot to raid those Idumean villages. You are to blame for this misfortune. If we had gone there as we planned—

Dysmas: It was a shameless scheme—one worthy only of the brain of an arch fiend—a Bar Abbas!

Sothmes: And who are you to tell us what is shameless? Those baby hands of yours are not unstained with blood.

Centurion (*curtly*): Quiet! You will have time enough to quarrel later—and more tongues to quarrel. (*In a more friendly tone.*) By the way, who is this man Bar Abbas?

Sothmes (*shrugging*): Who knows? One only knows his deeds. One does not know Bar Abbas.

Centurion: I take it he does not belong, then, to the brotherhood of thieves.

Sothmes: Bar Abbas is the prince of thieves. Between the prince and commoner there is no intercourse and no comparison.

Centurion: Yet even princes make false moves. He is not the first to break himself against the rock of Rome.

Sothmes: You mean—

Centurion (*curtly*): Enough. This is but idle talk.

(*The* Soldier *comes in leading* Bar Abbas, *whom he chains to the post in the center.*)

Soldier (*to* Centurion): They want you at the Hall of Pilate. There is a violent unrest among the Jews about some upstart Galilean.

Centurion: I'll go at once. (*Pointing to the chains.*) Give them an extra twist. Those arms of his could snap a chain in two. His name?

Soldier: Bar Abbas.

Sothmes: Bar Abbas!

Centurion (*lifting the torch and holding it close to* Bar Abbas' *face*): I thought as much. I heard he had been taken. (*Curtly to* Sothmes.) See—your prince. Another fool who laughed at Rome and landed on a tree. By race?

Soldier: A Jew.

Centurion: Offense?

Soldier: Brigandage—insurrection—murder.

Centurion: A tidy list. And—penalty?

Soldier: Immediate death—by crucifixion.

Bar Abbas (*hoarsely, his muscles flexing*): Immediate! When?

Centurion (*shrugging*): Who knows? Another week—tomorrow—perhaps today. Those Jewish carpenters of yours are always ready. It is short journey from Antonia to Golgotha.

(*He goes out. The* Soldier *inspects the chains of the three prisoners, takes up the torch, and presently goes out also. There is silence for a few moments, then suddenly* Bar Abbas *lunges forward and struggles to release himself. His muscles strain against the chains. He tries again and again, then finally falls back against the post, panting.* Sothmes, *watching him, breaks out into mocking laughter.*)

Sothmes: How are the mighty fallen! Behold—the great Bar Abbas bound in chains! A name that makes even thieves to tremble—does the terror it inspired avail you nothing now? "Son of the father," are you? Why don't you call him to your aid—and ours? Call loud! He's sure to hear. I always thought your father was the prince of demons!

(*Again* Bar Abbas *struggles, while* Sothmes *watches him gloatingly.*)

Sothmes: Yea—try again! Strain a little harder—cut the chains a little deeper in your wrists and ankles! Can it be the great Bar Abbas has found something that he cannot break! Where are your robber legions now? Where's all that looted gold they say you have somewhere hidden in the caves? Couldn't it even buy an extra day of freedom? And you who boasted you could overthrow the power of Rome and get yourself a throne! A throne! (*Laughs harshly.*) They'll raise you on your throne, all right, and pin you on with spikes!

Dysmas: Why taunt him? Haven't we enough to think of without throwing barbs at him? Is it nothing to you that you have got to die with all this stain of sin upon your hands?

Sothmes: Ha! Hear the baby prate! It should be good sport to die between a weakling and a giant.

Bar Abbas (*fixing his eyes on* Dysmas *with a sudden intensity*): You heard him! What did he say? That they might come—tomorrow—

Sothmes: Tomorrow! Nay—today! Your ears deceived you.

Bar Abbas: Today!

Sothmes: Or, possibly, next week.

Bar Abbas: Not—not today! God—don't let them come—today!

Sothmes (*mockingly*): So—Bar Abbas fears! And, better yet, Bar Abbas prays! Think you a God that you have cursed will listen to your pleas for mercy?

Dysmas (*in sudden passion*): What do you know of God? You who have spent a lifetime groveling in a cave! God does not dwell in darkness—in a place like this. He dwells in light!

Bar Abbas: And you—do you know him any better?

Dysmas: No—no. How should I know him? I who have always been a dweller in the dark!

Sothmes: Don't worry. You'll see the light again. Doubtless you'll curse the sun for beating down on you while you stumble beneath the burden of a cross. Then, later, they'll leave you hanging there

*Westbrook, Maine.

in its full blaze—to wither up. If light is all you want, I promise you'll have another chance to find your God!

'YSMAS (*faintly*): How—how can you—

AR ABBAS (*to* SOTHMES): Coward! To frighten him like that! Isn't it enough that he should have to die without your torturing him? It's bad enough for calloused men like you and me. He's nothing but a lad.

OTHMES: He's old enough to be a thief—and pay the penalty.

AR ABBAS: There can be pity even among thieves. (*Raising his voice.*) Soldier! Soldier! I say—bring water! (*After a pause.*) Where are we? In a tomb?

OTHMES: Not yet—the more the pity!

AR ABBAS: I thought I heard the door—

(TAMAH *suddenly appears from the direction of the entrance. She is followed more slowly by* MARA, *who at first is not in evidence.* TAMAH *is a young girl, hardly more than a child.*)

AMAH (*timidly*): Did you say—water?

AR ABBAS (*staring at her in half recognition*): You! What are you doing here? Who *are* you?

AMAH (*seeing* DYSMAS): Oh! The poor boy! Wait! I'll go and get some water. Wait for me, mother!

(*She slips away.* MARA *appears slowly. Eagerly she scans the faces of the two thieves, then of* BAR ABBAS. *She falls on her knees, holding out her arms.*)

ARA (*brokenly, yet with a great joy of recognition*): My son! My own beloved son!

AR ABBAS (*hoarsely*): You—you—what am I—going mad—(*He tries to draw back so she cannot see his face.*)

ARA (*coming closer and embracing his feet*): My son!

AR ABBAS (*harshly*): Nay—do not touch me! I am not your son. I do not know you. Can't you hear? I do not know you.

ARA (*rising and standing back and looking at him*): But I know you. I would have known you were the dungeon a thousand times as dark. Think you a mother's love can ever be deceived? (*Giving a sobbing cry.*) Tamah—my child! I've found him! I have found him!

(TAMAH *enters, carrying a cup of water. She looks at her mother, then at* BAR ABBAS, *and shrinks back. Her hands tremble so that some of the water spills on the floor.*)

DYSMAS (*hoarsely, rousing at sight of the cup*): Water—bring me some water!

(*Her eyes still fixed in fascinated horror on* BAR ABBAS' *face,* TAMAH *crosses the stage, keeping as far from* BAR ABBAS *as possible. She presses the cup to* DYSMAS' *lips. Then she shrinks back.*)

TAMAH: No! No! Not that! (*Running to her mother's side, she tries to lift her to her feet.*) Come! Let us go! Why did we think of coming to this awful place! I told you we should never find him here!

MARA: Hush, Tamah. Can't you understand? This is my son—my own beloved son.

BAR ABBAS: Tamah—you—Tamah! But Tamah was such a little thing and—blind. I used to lead her by the hand—

TAMAH (*recoiling*): Then you are—(*In sudden revulsion.*) No, you cannot be my brother! His hands were strong and gentle, and his voice was like the freshness of clean winds. My hands used to follow the strong lines of his face until I had learned it by heart.

(*Suddenly she comes toward him, slowly, half fearfully, and reaches her hands up over his face after the manner of the blind.* BAR ABBAS *draws back as far as he can against the post. When she has satisfied herself that it is really he, she slowly retreats, covering her face with her hands. Her body shakes with sobs.*)

SOTHMES (*laughing harshly*): Fie on the prince of robbers! Breaking the hearts of fair maidens! An extra nail for that! Speak up, murderer. Let's hear that voice that's sweet and cooling as a mountain breeze. It would feel good in this furnace of a cell.

MARA (*softly*): You are the same! Whatever they may say, you are the same. It's seemed a long time waiting, but nothing can take you from me now.

SOTHMES (*with a disagreeable leer*): Ha! Nothing! You are right. The merest nothing! Only a stick of wood with a thin cross bar.

DYSMAS (*with a quick look at the two women*): Hush! Have you no mercy? Can't you see—

BAR ABBAS (*wildly*): Why have you come? Suppose I was once—long ago—your son! I am not now. I have no part with you nor you with me—forever.

MARA (*after a silence, shaking her head sadly*): It is not you who speak, but since it is your voice, my heart can bear it. Revile me if you will. What does it matter? Nothing matters—so long as I have found you.

TAMAH (*suddenly rousing*): How can you make her suffer—after all these years of suffering? You should rejoice that there is one whose eyes so brim with love that they are blinded to your shame and degradation. It's more than you deserve.

BAR ABBAS: I took my life and lived it. It was mine to live—and mine to take. What if I chose to live it out in one brief flash—then darkness? What if the flash has spent itself too soon—the darkness come sooner than I had thought? Then it is mine to suffer—mine to die. But God forbid that I should have to die beneath the mocking, gloating triumph of your eyes!

SOTHMES: Ha, ha! Ha, ha, ha! Hear, hear! So speaks the great Bar Abbas!

TAMAH (*coming closer and touching his arm gently*): You do not understand. There is no mockery, no gloating, and, God knows, no triumph. She is the blind one now—blind with that strange and blessed mother-blindness. She has not even seen your chains. Yet all this time she has been kneeling on them. They have been pressing deeper in her flesh.

BAR ABBAS (*struggling to lift his mother, but held by the chains*): Don't! Don't let her! What are you thinking of to let her kneel on this cold dungeon floor! Come—lift her up!

TAMAH (*making no move*): Why should I? Is she not where her heart has longed to be these many years? What of those countless dawns that I have awakened to find her kneeling on the stones? The wounds are scored too deep—

(*As* MARA *tenderly reaches up to stroke* BAR ABBAS' *hands, she becomes conscious of the blood on his wrists.*)

MARA (*piteously*): What have they done to you? Your hands are cut and bleeding and—these chains—my son, my son! (*She touches the chains with trembling fingers.*) Where are they fastened? Tamah! Help me take them off.

SOTHMES (*laughing mockingly*): Ha! She would take off his chains. That's the best yet. Listen, Dysmas. She thinks that she can take them off—take off his chains. Ha, ha! Ha, ha, ha, ha!

DYSMAS: Are you a fiend? Be quiet.

BAR ABBAS: Tell her, Tamah—tell her! Don't let her look at me like that! (*With agonized emotion.*) Tell her these chains are locked here for eternity! Tell her the blood she sees is on a murderer's hands and all the water in the world could never wash them clean. Tell her my soul is blacker than the deepest hell! Now—do you understand?

MARA (*quietly*): They are all cut and bleeding. (*Stroking his hands gently.*) Wait, Tamah—

(*She gets up and goes out.*)

BAR ABBAS (*wildly*): Where is she going?

TAMAH: To get some water, perhaps, to wash your bleeding hands.

BAR ABBAS: No! No!

TAMAH (*after looking at him a moment, coming closer*): I was wrong. It isn't quite dead, after all—not quite. I wonder—

BAR ABBAS: What—what isn't dead?

TAMAH (*her voice suddenly grown soft*): The something that was beautiful in you—your soul, perhaps. The something that I used to worship with a child's dumb adoration. I used to think if one should come to bring deliverance to Israel, it must be you. You were so straight and fine—your hands so strong—and when you came running down the hillside to our little cottage, I used to think, "How beautiful upon the mountains are the feet of him who brings good tidings!" (SOTHMES *laughs harshly.* TAMAH *takes a step toward* BAR ABBAS.) Do you remember how the mountain lilies used to grow up in the old stone grotto?

BAR ABBAS: Yes, yes—in Nisan. It's Nisan now. They must be blooming.

TAMAH: You used to take me there and fill my arms with them and paint their colors for me, till I could see them—purple and white and crimson—through your eyes. And all those wonder things you used to tell me—I've kept them all these years hidden deep in my heart.

BAR ABBAS: What things? It was so long ago. I have forgotten.

TAMAH: Things as elusive as the fragrance of the mountain lilies—and as beautiful. The dreams of youth and life and beauty. And sometimes—you used to tell me about God.

BAR ABBAS: God—God! I dared to talk of God! Bar Abbas dared—

TAMAH (*softly*): You talked as if you knew him. I used to think if I could see your face, it might be I would come to know Him, too.

BAR ABBAS (*in anguish*): Stop! Stop—I tell you! (*As she reaches out her hand to touch his arm.*) No—don't touch me! Didn't I tell you that my soul is black? Leave me alone! Why must you come here to torment me? It was my life, I tell you—mine to live and mine to die.

(*She stands looking at him steadily.*)

BAR ABBAS: Why do you look at me like that—as if your eyes could penetrate my very soul! Those eyes of yours—(*He suddenly stares at them with a strange fascination.*)—those eyes of yours that once were blind! Tamah—who opened them?

TAMAH (*gently, after a pause*): The Nazarene called Jesus.

DYSMAS (*lifting his head*): Jesus?

TAMAH (*eagerly*): Ah—then you know him, too?

DYSMAS: No, no! But I have heard of him. I used to wish—

SOTHMES: Wish what, you clumsy dolt?

DYSMAS: That I—It doesn't matter. Nothing matters now.

SOTHMES: I know. You'd like to see the Nazarene. You *would*. You'd fit well with his following—weak fools and women. Well, maybe you will get your wish. Who knows? They say he's well headed for a dungeon or a tree.

BAR ABBAS: Who is this man who makes the blind to see? A wizard—or a god?

TAMAH: I wish that you could see him. First, when I saw his face, I thought it

(Continued on page 32)

Suggestions for Building Worship Programs

MARCH SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Clara Beers Blashfield**

THEME FOR THE MONTH: *God's Beautiful World in the Springtime*

To the Leader

March is often called the "wonder month." We can at once recognize that for the little child March is indeed a month of wonderful happenings. It is a time of many changes; it is the month of the awakening of spring; it is a month both of interest and of promise; it is a month which lends itself to the growing appreciation of God in his wonderful out-of-doors. The child may be led to see the way in which the great Creator has provided for hidden life which presently, we know, will awaken. This is God's world; God has a plan, and he is working at this plan. He will send the warm south winds, the spring rains, and the sunshine, and these three will work together in calling back the sleeping flowers. These wonder elements of March afford unusual opportunities for groups to come to a greater appreciation of the greatness and goodness of God, and to worship him, the Creator of these things of beauty and of wonder. It is but a step from wonder to worship. How best to make the transition is the problem facing leaders of worship.

If we are effectively to make this transition, to pass from God's plan to a personal appreciation of his love and care, we must spend much time with our groups in preparation for the worship we expect to evoke. There may be problems which will stimulate a keener appreciation and understanding of the Creator of these things of beauty and wonder. Teachers should work before the session, to some extent in class periods, and possibly in weekday gatherings to the end that they may awaken within the children these wonder-worship attitudes in the awakening of new life. The worship of the department group will come then as a perfectly natural culmination of a preparation in which all have participated. Spontaneous worship, however, may often arise as little groups stand with awe and wonder in the presence of beauty which God has created for us.

If we have aroused feelings of gratitude within the child we must provide for him some means whereby these feelings may find suitable expression. Because the springtime is fairly bubbling over with beauty of sight and sound, it seems particularly fitting that much time should be devoted to song. In no other way can the child so truly enter into the spirit of praise as through song, and truly the "springtime is songtime."

AIMS: To help the group to a more real recognition of God as the Creator of all things; to lead to a keener appreciation of these things of beauty, and to feelings of wonder and reverence for the Creator; to help children to say "thank you" both in word and deed.

SUGGESTED EMPHASIS:

First Sunday: *Praise to God for things we see.*

Second Sunday: *Praise to God for things we hear.*

Third Sunday: *Sharing with God in making and keeping things lovely.*

Fourth Sunday: *Sharing these things of beauty with others.*

FOR THE PUPIL TO DISCOVER:

1. What are some of the wonders of God's great world in the early springtime?
2. That these are God's gifts.
3. That God has a plan; that he sends the breezes, the sunshine, and the raindrops to help awaken the flowers, the grass, the trees.
4. That we may cooperate with God in keeping things as lovely as possible.
5. That we may best show our thanks to God for good gifts as we share them with others.

ACTIVITIES, AS WELL AS PROBLEMS, help to prepare a group for worship:

1. Bring to the department room things that are suggestive of awakening life.
2. Learn new songs, poems, and Scripture about the springtime.
3. Make March posters for the beginners' group.
4. Make a window box garden to give to another department or to take to a children's hospital.
5. Learn to act the parts in a short dramatization or pantomime.
6. Create a new song of springtime.

Worship Materials

SONGS: "Praise to God for Seeing"[1]
"'Tis God Who Sends the Spring"[2]
"Sleep, Sleep, Sleep, Little Seed"[3]
"Easter Carol" (All in the darkness)[4]
"God's Love" (God, our Father)[5]
"The Bluebird Song"[6]
"This Is My Father's World"[7]
"For the Beauty of the Earth"[8]
"Wonder Song" (Oh, who can make a flower?)[9]
"All Things Bright and Beautiful" (Set to Mendelssohn's melody, "On Wings of Song")[10]
"Bless This Gift, Dear Father"[11]

RECORDS: "Spring Birds," Columbia No. A 3118
"The Brook," Powell, Victor No. 64103
"To a Wild Rose," MacDowell
"To a Water Lily," MacDowell } Columbia No. A 3159
"Narcissus," Nevin

INSTRUMENTAL MUSIC: "Spring Song," Mendelssohn (16 measures)[12]
"To Spring," Grieg[13]
"The Meadow Lark's Morning Song," Frothingham[14]

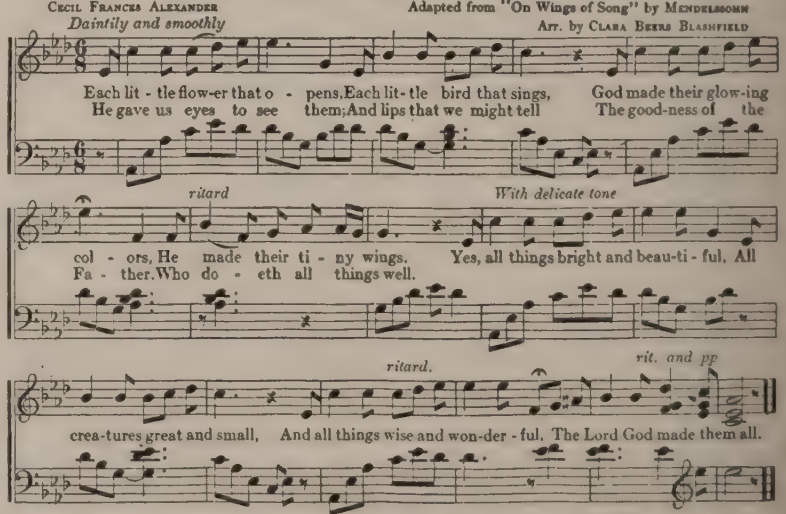
PICTURES: "Spring," Knaus
"Spring," Corot
"All Things Bright and Beautiful," Tarrant
"The Garden Gate," J. W. Smith
"The Song of the Lark," Breton
Make frequent use of pictures from the lesson picture sets.

STORIES:
"Busy Mrs. March," from *A Year of Primary Programs*, Chapin (Abingdon Press)
"The Boy Who Discovered Spring," from *Why the Chimes Rang* by Alden (Bobbs-Merrill)
"The Road That Wanted to Be Beautiful," from *Primary Story Worship Programs* by Berg (George H. Doran), and *Out Door Story Book* by Bailey (Pilgrim Press)
"The Caterpillar's Journey," from *A Year of Primary Programs* by Chapin, and *Primary Story Worship Programs*
"The Hurt Wing," from *A First Primary Book in Religion* by Colson (Abingdon Press)
"The Wind's Work," from *Mother Stories* by Lindsay (Milton Bradley Co.)
"The Sleeping Morning Glories," from *A First Primary Book in Religion* by Colson
"The Magic Flower," from *The Story Teller* by Lindsay (Lothrop, Lee and Shepard)

POEMS: "Trees" by Joyce Kilmer
"Overtones" (Over the ground is a mat of green) by Abbie Farwell Brown, from

All Things Bright and Beautiful

CECIL FRANCES ALEXANDER — Adapted from "On Wings of Song" by MENDELSSOHN
Daintily and smoothly — ARR. by CLARA BEERS BLASHFIELD


Each lit - tle flow-er that o - pens, Each lit - tle bird that sings,
He gave us eyes to see them; And lips that we might tell
God made their glow-ing
The good-ness of the
ritard
With delicate tone
col - ors, He made their ti - ny wings.
Fa - ther, Who do - eth all things well.
Yes, all things bright and beau-ti - ful, All
ritard.
rit. and pp
crea-tures great and small, And all things wise and won-der - ful, The Lord God made them all.

When the music of a song we plan to teach is of sufficient worth, we frequently use the music alone. The song will then be very quickly learned. This music may be used first without the words here given, but in connection with Margaret W. Tarrant's lovely picture, "All Things Bright and Beautiful," since Mendelssohn's music is the music of flowers, of summer, of fairies; it is the music of things, bright and beautiful. Mendelssohn has been called a tone painter who succeeded best in flower pieces. What more fitting, then, than that the child should receive him first in his lovely "Spring Song" (Folio 4) and "On Wings of Song" (here given). This latter melody is recognized by musicians as one of the most charmingly delicate and poignantly beautiful of all art songs. The tenderness of its beauty and the simplicity of its charm, together with the Tarrant picture and the thought expressed by these well loved words of Cecil Frances Alexander, must surely help all who hear and all who sing it, to recognize and to worship Him, the giver of beauty.

—From *Song Friends for Younger Children*. Clara Beers Blashfield. Used by special permission of The Vaile Company, publishers.

*Markesan, Wisconsin.

A First Book in Hymns and Worship by Thomas. (This poem may also be used as a song with the lovely music by Edith Lovell Thomas.)

"The Wind" (Who has seen the wind?) by Christina Rossetti, from *Worship and Conduct Songs* by Shields

"We Thank Thee" by Ralph Waldo Emerson

SCRIPTURE:

"He hath made everything beautiful in its time." Ecclesiastes 3:11

"God . . . giveth us richly all things to enjoy." I Timothy 6:17

"For, lo, the winter is past," etc. Song of Solomon 2:11, 12

"All things were made by Him." John 1:3

"O sing unto the Lord a new song." Psalm 98:1

PANTOMIME: "Spring in the Brown Meadow" by Elisabeth Edland (Abingdon Press)

Suggested Plan for March 12

NOTE: The very simple ritual in the following plan pre-supposes a *plan* that may have been worked out by the leader and children together, and if used *occasionally* need not mar the usual very free and informal plan of simple department worship.

THEME: *Praise to God for Things We Hear*

PERIOD OF PREPARATION: *Game*—"I am thinking of one of God's beautiful gifts of the springtime. Guess!" (Only questions that can be answered by "yes" or "no" should be asked. "Is it green?" "Does it fly?" "Can it sing?")

FELLOWSHIP: *Greetings*—Informal chat about the buds, pussy willows, etc., that have been brought to the department room.

SPRING MUSIC: "Spring Song," Mendelssohn.[12] Music and suggestive material regarding the use of this "song without words" are found in *Song Friends for Younger Children* by Blashfield.

SONG: "Praise to God for Seeing"[21] (Second verse only, "Praise to God for things we hear," etc.)

LEADER: Because He has given the music of birds, of breezes, of voices, etc., we greatly rejoice, for "God . . . giveth us richly all things to enjoy."

RESPONSE: "Rejoice, give thanks and sing"[16]

LEADER: "He hath made everything beautiful in its time"

CHILDREN: "The time of the singing of birds has come."

SONG: "All Things Bright and Beautiful" (See accompanying music) Watch the Tarrant picture, if it is available. (Prints of this picture may be secured from Hale, Cushman & Flint, 857 Boylston Street, Boston, Mass.)

RECORD: "Spring Birds," Columbia record No. A 3118

SONG: "The Bluebird Song"[6]

STORY: "The Hurt Wing" from *A First Primary Book of Religion* by Colson. (If time permits.)

PRAYER: Suggestions to come from the group.

OFFERING: A special purpose may be to buy a lovely record of bird calls for the beginners, in case they have a phonograph.

OFFERTORY: "Spring Song," Mendelssohn[12]

SONG: "Bless This Gift, Dear Father"[21]

[1, 2, 3, 4, 5, 6, 8, 10, 11, 12, 15] Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., Vaile Company, 1931.

[3, 7, 8] *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

[7, 8, 9] Elizabeth McE. Shields, *Worship and Conduct Songs*. Richmond, Va., Presbyterian Committee of Publication, 1929.

[3, 6, 11] Louise M. Oglevee, *The Child's First Songs*. Rock Island, Ill., The Vaile Company, 1927.

[4, 5, 14] *Worship Songs for Primaries*. 1924.

[2, 7, 8] Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

[8, 15] *Hymns for the King's Children*. 1920.

[7, 8, 15] *Hymnal for American Youth*. New York, The Century Co., 1919.

[2] *Melodies*. Wapello, Iowa, Leyda Publishing Co., 1916.

MARCH SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Marie Cole Powell**

THEME FOR THE MONTH: *Finding Abundant Life through Nature*

Objectives for the Month

1. To help the junior feel that he is secure and at home in the universe. Miss Bertha Stevens says, "Two facts which pertain to every person are these: He has been born into a universe, or unified creation; and he is part of a cosmic system. John Burroughs has written, 'Dignity and beauty and meaning are given to our lives when we see far enough and wide enough, when we see the forces that minister to us and the natural order of which we form a part.'"[1]

2. To stimulate a sense of wonder at the grandeur of nature, the regularity of natural law, and the mystery of things not yet explainable. "The wonder of the world should take hold of children, not as miracle or magic, but as rational succession of events uncovered increasingly by science, and leading thought on to the great 'how' and 'why' which science never tries to answer. . . . What children need to become aware of is the wonderfulness of the so-called commonplaces of the natural world about them. A leaf, a stone, a star, a butterfly, a dew-drop —each one is an open book of wonder."[1]

Source Materials

Stevens, Bertha, *The Child and the Universe* (John Day Co.). Invaluable for its suggestions of method which can be adapted to church school purposes, its reverent attitude toward life, and its beautiful pictures which reveal the wonderfulness of the commonplaces of nature.

Hartman, Gertrude, *The World We Live In and How It Came to Be* (Macmillan). Excellent for its vivid and accurate stories of the beginnings of things.

March 5

THEME: *With God in Boundless Spaces of the Universe*

PICTURES:

"When I Consider Thy Heavens" by W. L. Taylor (Curtis and Cameron, 221 Columbus Ave., Boston, Mass.)

Photographs of the recent eclipse. Many appeared in Sunday supplements of newspapers, as "The Great Stone Face Sees the Eclipse" and "Dallin's Statue, 'The Appeal to the Great Spirit' during the Eclipse."

Photographs in such books as *The Child and the Universe*, and *The Stars in Their Courses* by Sir James Jeans.

OBJECTS: *A globe, a planescope.* (See *The Child and the Universe* for other suggestions.)

POETRY:

From *One Hundred Best Poems for Boys and Girls* by Barrows (Whitman Pub. Co.)

"The Night Will Never Stay" by Eleanor Farjeon

"Silver" by Walter de la Mare

From *Silver Pennies* by Thompson (Macmillan)

"Moon Song" by Hilda Conkling

"Stars" by Sara Teasdale

"A Chant Out-of-Doors" by Marguerite Wilkinson

ACTIVITIES TO MAKE WORSHIP MEANINGFUL

1. Let each pupil watch a sunset and a sunrise. Note that the brilliant glow of color in one case precedes and in the other follows the sun's movement. (See *The Child and the Universe*, page 59)
2. Watch sun shadows.
3. Observe the moon to discover mountains, plains, plateaus, upon its surface. (*Ibid.*, page 67)
4. A visit to an observatory.
5. During this month draw the moon each evening, or paint it, to show the phases of the moon. (*Ibid.*, page 68)
6. Draw the moon and the stars nearest to it, as they appear on successive evenings, to reveal change in movements of these bodies.
7. Select one star and watch it for a month.
8. Illustrate with crayons or water colors some of the following phrases:

a. "A little star creeps o'er the hill
While woods are dark and birds are still."
b. "The heavens declare the glory of God."
c. "God of grave nights,
God of brave mornings,
God of silent noon,
Hear my salutation."
d. "Up the dome of heaven
Like a great hill.
I watch them marching
Stately and still."

PREPARATION FOR WORSHIP

1. Conversation about sunsets, stars, moons, eclipses. If any have seen a total or partial eclipse of the sun, encourage them to tell how it made them feel. Be sure all understand what an eclipse is. Do any of them know any constellations? Have any ever watched one star every evening over a period of time until they began to feel that the star belonged just to them?

2. Recall the worship materials used in the December number of this magazine, including the story of Copernicus. Also materials in the June, 1932, issue, page 34, under the title "Exploring the Universe and Discovering the Laws of God's World."

3. Examination of the globe and planescope. Talk about the sun, its light, distance it travels, the moon as reflecting the sun's light, other stars with their suns, a universe full of stellar systems, size of the earth compared to other stars and planets.

4. Ask members of the group to tell about very wonderful sunsets they have seen. What made them wonderful? Color, cloud shapes, the after-glow? Has anyone ever watched a sunrise? Did you notice the difference in that the radiant glow in the sky follows the setting of the sun, but flushes the sky in the early morning before the sun rises over the horizon?

5. What does the surface of the moon look like? What are the dark spots on the moon's surface which look like the man-in-the-moon or the lady-in-the-moon? Mountains, plains, seas? Note that the moon differs from other satellites in that no other known satellite is so large in proportion to the planet which it attends. (Suggest activities "5" and "6" to carry out at home.)

How many have ever been out doors at night when the moon was full? Did you note the tree shadows? The effect of silver on everything—a sort of enchanted world? In the following poem the world is described as it must look to the moon, as she sails through the sky and looks down. (Read Walter de la Mare's poem, "Silver.")

6. Picture and poetry appreciation. Show the picture, "When I Consider Thy Heavens." Sometimes when we first look up at the heavens at night we are able to see only a few stars. Then, after we have looked for a long time, we begin to see other stars in the depths of the blue. Let us look at the picture quietly while Miss A— plays some music about the evening star. Perhaps, as we look, we shall seem to see the stars coming out and then disappearing and reappearing again. (As the music stops, the leader may begin to read quietly Sara Teasdale's poem, "Stars.")

LEADER: Many years ago the Hebrew shepherds, like the man in our picture, felt as the writer of this poem felt,

Honored to be
Witness
Of so much majesty.

The Hebrew poem said the same thing in a different way.

1. Read Psalm 8 for appreciation.
2. If it seems desirable, memorize Psalm 8.

LEADER: Perhaps this week each one of us may like to pick out one star and watch it for a while each evening. Let us notice whether it changes its position any. There is a short poem about a star which has been set to music. Shall we learn it so we can say it as we watch our star each

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*Instructor in Elementary Religious Education, Boston University, Boston, Massachusetts.

[1] Bertha Stevens, *The Child and the Universe*. New York: John Day Co.

evening, or sing it in our worship services? (See accompanying music. The juniors may prefer to change the wording a little, as "The watcher folds his hands in prayer," to make the song seem less juvenile.)

Worship Service for March 5

OPENING PRELUDE: "Evening Star," Wagner

CALL TO WORSHIP:

Leader:
God of grave nights,
God of brave mornings,
God of silent noon,
Hear our salutation!

Unison: O Lord, how manifold are thy works!
In wisdom hast thou made them all,
The earth is full of thy riches.

Song Response: Lord of the sunlight,
Lord of the starlight,
Lord of the seasons,
Teach me to know
How best to love thee,
How best to serve thee,
Mid summer's flowers or winter's snow."[2]

STORY MATERIAL:

This last summer on the 31st day of August, at a certain hour in the afternoon, the earth in certain places became dark, as though it were night. This was the moment for which scientists had been waiting and watching for a number of years. Hundreds of thousands of years ago, when this strange thing happened, men were probably very much frightened and thought the sun-god was angry with mortals. Later on, when they still did not understand, some thought that the end of the world was at hand. But today men know all about this strange event; they knew it was coming; they knew the exact moment at which to expect it. There were just certain places on our earth's surface where this strange thing could be seen and astronomers from all over the world had gathered at these places to study the heavens and to take photographs. So far have men, since those earliest times, been able to discover God's laws that they could plan to a second just when the total eclipse of the sun would occur.

Other people, besides astronomers, traveled great distances to see the eclipse. On mountain tops, along country roads, beside the ocean, they gathered, and suddenly through darkened glass, they saw the very beginning of the moon's body start moving across the sun. Little by little it crept along until half the sun was covered. By this time the light was beginning to grow dim, like a late winter afternoon. Slowly, on crept the shadow across the sun until only a slender disk of light was left. People held their breaths as the world grew darker and darker; flowers began to fold their petals, as they do when night comes on. Then, in another moment, the last ray of light was blotted out and those who were watching could see the wonderful corona (or crown) of light around the dark spot where the sun was hiding. Only once in a great many years does the moon pass between the earth and the sun, but men can tell to a second just when this will be, so sure are the laws by which our universe is run.

To be able to foretell an event like this with such certainty seems more wonderful when we think of how far away from us the moon and sun and stars are, and how many millions of star worlds there are in the universe. When we look up at the sky on a clear night, it sometimes seems studded with stars. Without any telescope, just with our eyes we can see three thousand stars. That would be about as many as there are letters in all the words on two pages of an ordinary book. But to really imagine the total number of stars in the sky we must think of a huge library of at least a half million books. All of the letters in all of the words in all of these books would just about equal the number of stars which are in the sky.

Yet, on any March evening, if we step outside our homes and look up into the heavens we can know exactly where to find certain stars. We can know beforehand, by looking at our calendar, on just what night the moon will be full, so surely and regularly do these millions of heavenly bodies move through the universe.

There are certain parts of the sky where we see great groups of stars together. These are sometimes called star cities. The Milky Way most of us have seen easily. On clear nights it seems quite near with its millions of stars twinkling away. But actually all those stars in the Milky Way are so far away from us that the light from them takes fifty thousand years to reach us. That is, the light we saw, when we looked up, started to come to us fifty thousand years ago. It is not strange, is it, that the early Hebrew song writer, when he looked up, said,

"What is man that thou art mindful of him?"

or that a modern writer said in the words of our poem:

"And I know that I
Am honored to be Witness
Of so much majesty"?

Ever since the world began men have looked up at the starry heavens and have been filled with wonder. The Hebrew shepherds on the hills of Palestine and Syria, watching their sheep in the night, looked up at the stars and one of them voiced his wonder in some of our Psalms.

UNISON READING OR RECITATION: Psalm 8 or Psalm 19:1-6

STORY *(continued)*:

Sometimes we feel very small indeed when we think of God's boundless universe full of many worlds, some much bigger than our earth, each one revolving through space in perfect order, some of them sending their light to us millions of miles away. But, though we sometimes feel very small, we are also thrilled with wonder when we think that man, with his brain for thinking things out, has been able to discover a mass of knowledge about many of these worlds in God's universe. When Galileo made his telescope, it seemed like magic. But how little he could see through it compared with what men can see today at one of our great observatories! Today men have discovered a photographic process by which they can actually take pictures of stars that are so far away no one can see them even through the most powerful telescope. When we think of these things, we feel, as did the Psalmist, that "man is only a little lower than the angels," and we are glad that we can share some of God's thoughts with him and discover some of his laws. Do you remember the story we had some months ago about the astronomer Kepler, who, after he had been looking up into the distant heavens, exclaimed, "I think thy thoughts after thee, O God"?

HYMN: "God of the Glorious Sunshine"

March 12

THEME: *"With God through Endless Years of Growth"*

PREPARATION FOR WORSHIP

Actual experience with nature is important in stimulating worship attitudes of wonder and reverence. If possible, the leader and children should go out-of-doors together and note evidences of things which have grown for many years: such as, rocks containing fossils, glacial deposits, large trees. City children may visit a museum of natural history where they can see representations of man's long life on the earth and of life developing long before man appeared on the world-scene.

In making such trips and the worship experience yield the richest results, the following will be important:

1. Stimulation of interest and alertness, through—
   a. Pictures which portray the enduring grandeur of nature: such as, pictures of snow-capped mountains, giant redwood trees, gorges, glaciers, volcanoes.
   b. Nature objects: such as, rocks containing fossils; rocks of igneous, sedimentary, and metamorphic varieties; pieces of petrified wood; minerals, (See *The Child and the Universe*, page 101ff.)
   c. Story materials, as "The Story of a Stone" by David Starr Jordan, found in *Educating by Story-Telling* by Cather (World Book Co.)
   d. Suggestions of what to look for on the hike or trip.
2. Carefully planned procedure on the hike or trip. (For excellent suggestions, see *The Child and the Universe*, chapters 4 and 5.)
3. Follow-up work. If children are to be led to worship through their explorations of the wonders of nature, their experience of nature must be a continuous process preceding and accompanying their worship experience. For suggestions of practical experiments which children could perform during a presession period under teacher supervision, see *The Child and the Universe*, chapter 4; and *The Inside of the Earth*, especially pages 101-113 and 121-140.

HYMNS: "God of the Earth, the Sky, the Sea"
"God of the Glorious Sunshine"
"God of the Sunlight"
"This Is My Father's World"

SCRIPTURE: Psalms 8 and 19; Genesis, chapter 1.

POEM:

GOING TO SCHOOL TO GOD

"I like to go to school to God!
I hear such strange, revealing things;
He talks to me where rivers run
And where a skylark soars and sings.

"He teaches me his love and care
Through every tree and blade of grass
Here on the hill, where I may sit
And listen while the wild winds pass.

"He writes with glaciers on the rocks
And with the stars that blaze on high;
With fossil shells and ferns that fall
And leave their imprint as they die.

"His books are beds of slate and coal;
His manuscripts sequoia trees;
While earthquakes punctuate the tale
And turn the pages of the seas.

"His blackboard is a canyon wall
Whereon he writes of ages past,
In even lines the strata tell
Of things that shall forever last.

"He writes with rivers, and they carve
The crevices he leaves, to tell
The story of his living love
In temple, tower, and pinnacle.

"I like to go to school to God
Because it always seems to me
He talks in every breeze that blows;
Through every bud, and bird, and bee."

—WILLIAM L. STIDGER, in *The Christian Century*, June 9, 1921. Used by permission.

STORY MATERIAL: The best story material for this service is found in Miss Hartman's *The World We Live In:* the Introduction, sections on "As It Was in the Beginning" and "How Life Came upon the Earth." Other books are *How the World Began* by Heal (Thomas Rockwell Co.), *The Universe around Us* by Sir James Jeans (Macmillan).

Link with the story and the modern poems, the account in the first chapter of Genesis.

March 19

THEME: *With God in This Mysterious Universe*

Approach this service through letting the children recall some of the wonderful things they have been thinking about these last weeks. Try saying one word, like "wonder," and allowing opportunity for the juniors to tell what they thought of when they heard the word. Other words which might be used are "space," "universe," "light," "law."

Let the group recall certain worship materials they have most enjoyed, some of the poems and the passages from the psalms. If pictures have been painted of the heavens, display these and comment upon the ideas contained in each. The poem "Going to School to God" will make an excellent background for the previous worship experiences of the group.

PRELUDE: "Creation," Haydn

WORSHIP EMPHASIS, stated by the following:

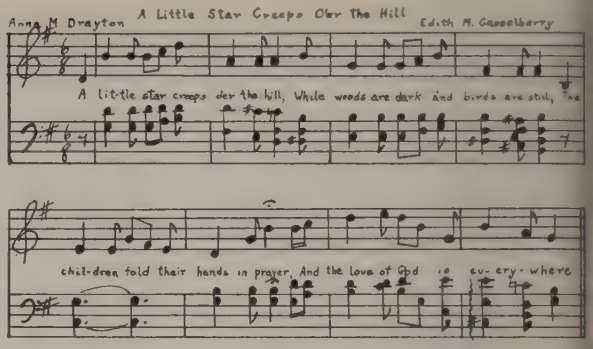
A little thing is our earth,
Slung, by a thread unseen,
In a tiny trail round a lesser star;
Beyond it—Infinitude,
Universe beyond universe,
Bright, estranged, unknowable.
. . . . . .
A little thing is our earth
And beyond it is Infinitude.

—From *The Sacraments of Common Life* by J. S. Hoyland.

HYMN: "Our God, Our Help, in Ages Past"

WORSHIP TALK:

Perhaps some of you have heard your little brother or sister ask some evening at bedtime, "Mother, who made God?" And perhaps, your mother could not answer the question. A little girl, named Jean, said to her teacher, "Do you suppose that scientists will ever find out just what God is like? I wish I could live four thousand years so that I could learn all that they will ever learn about God." Later on, she said, "I wish I could live to the very end: then I would know all about it. I'd like to live to see the end of it all." And Jean is not the only one who has felt that way. Many of us would like to know "the end if it all" and many of us would like to know "the beginning of it all," too.


Anna M Drayton
A Little Star Creeps Over the Hill
Edith M. Casselberry
A little star creeps over the hill, While woods are dark and birds are still, The
chil-dren fold their hands in prayer, And the love of God is ev-ery-where

[2]For music, see *Primary Music and Worship*, Presbyterian Board of Christian Education. Or use tune of " Fairest Lord Jesus."

ven with all our scientists know today, they say
t the more they know, the more mysterious it all
Way back there millions of years ago, "when
kness was upon the face of the waters," how was
l's mind working? What marvelous plans for the
ey millions of worlds were in his mind? Many
our greatest thinkers believe that God's mind has
n at work through these endless years of growth.
t some of us question: Has God's mind always
en there? How did it start? Did it ever have a
inning? No one knows. Little children wonder
this mystery. And great scientists wonder about
too. They do not know. That is one of the most
nderful things about life—that we do not know
rything. Half of the fun lies in the fact that
re are some great mysteries for us to wonder
out.

People have expressed their wonder in different
ys. You remember Tennyson wondered in his
em about the flower in the wall, when he said.

". . . if I could understand
What you are . . .
I should know what God and man is."

e man who has lived in India for a great many
ars and has looked up into the dark, velvety In-
n night skies, expressed his wonder in the words,
ich you might like to repeat with me,
"A little thing is our earth." (See above)
But even though the mystery is always there, even
ough we may not know just how God came to be,
can look out on his wonderful world and sing,
'his is my Father's world." We can study about
universe and feel sure that God has always been
ere and that he is here now. Many years ago a
en, thinking of this mystery, wrote some words
ich we can say today and rejoice while we say
em.

) Lord, thou hast been our dwelling place
In all generations,
fore the mountains were brought forth,
ever thou hadst formed the earth and the world,
en from everlasting to everlasting, thou art God."

YMN: "God of the Earth, the Sky, the Sea"

March 26

HEME: *With God in the New Life of Springtime*

REPARATION FOR WORSHIP

Have on the table or altar one beautiful se in a vase. There may be also in the room bulbs which the juniors have planted earlier in the month. Seeds and seed pods may also be examined, with the reminder that last fall the winds were blowing seeds like these over the earth and that during these next months that mysterious thing we call "life" will begin to push the seeds through the earth until they flower in some beautiful form like the rose in the vase.

Sing the hymn "All Beautiful the March of Days," stopping to read aloud the words of the third verse, emphasizing the lines,

"O thou from whose unfathomed law
The year in beauty flows."

After the singing of the hymn, suggest that last Sunday we talked about some mysteries of this universe. After all, there is no mystery greater than that of a seed and a rose, a bulb and a blossom. Men have been able to discover many of the laws which are at work in God's world, but no one has yet been able to learn how to make life. Refer again to Tennyson's "Flower in the Crannied Wall." Only God, the creator, understands that mystery.

Bring out the thought that men have learned how to change the life of growing things and to make new forms of beauty: as Burbank, for instance. In this way they, too, seem to become creators of life. They are God's helpers and co-workers.

Men can also work with God in planting seeds and in helping things to grow. The story of Johnny Appleseed may be told to illustrate this point.

Men can be creators with God by not injuring life in any way. Dallas Lore Sharpe was a man who loved New England and who felt badly when he saw crowds of automobilists driving home Sunday afternoons with their cars full of mountain laurel or trailing arbutus, or when he saw people cutting the bark of beautiful silver birch trees, or when he saw them hunting and trapping the little animals of the woods. So, he wrote a creed for all nature lovers.

"Stop killing and start creating. Stop cutting and start planting. Stop wasting and start saving. Stop hunting and start watching. Stop hating and start loving. These are the ten commandments for each of us within his own dooryard and neighborhood, over his own ranch and farm, a sower of seed, a planter of trees, a nourisher of life, where heretofore we have each plucked and burned and slaughtered."

POEM: "Miracle"

Yesterday the twig was brown and bare;
Today the glint of green is there,
Tomorrow will be leaflets spare;
I know no things so wondrous fair,
No miracle so strangely rare.
I wonder what will next be there.

HYMNS: "This Is My Father's World"
"God of the Glorious Sunshine"
"For the Beauty of the Earth"

STORIES:

"Blessed Are . . . " (a story of Johnny Appleseed), found in *Greatness Passing By* by Hulda Niebuhr (Scribner's)

"The Flower Magician" (the story of Luther Burbank), found in *The Wonderful Tune*, Atlantic Readers, Book III (Little, Brown and Co.)

"The Boy Who Discovered the Spring" by Raymond Alden, found in *The Emerald Story Book*, a collection of spring stories by Skinner.

THE WORSHIP SERVICE MAY AIM TO:

1. Provide an expression for the feelings of sheer joy in the coming of new life of springtime and gratitude to God, the creator of life and beauty.
2. Stimulate the desire on the part of junior boys and girls to share in God's creative work by planting and by conserving the beauties of nature.

MARCH SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Thelma D. Diener**

Our themes for this month were all elected from the hymn "This Is My Father's World." To bring intermediates to a consciousness of the presence of God in the world is one very real way of opening to them the way of the abundant life. Plan to use this hymn, which so beautifully contributes to the realization of our aim, each Sunday this month. Try to inspire each member of your group to memorize the words of this hymn, at least by the time the month is over.

Because too often we do not use hymns in such a way as to derive the most possible benefit from them, some suggestions as to ways of using them are given below.

Much of the music of our hymns has been produced by the world's master musicians. Never fail to take advantage of the opportunity to help children to an appreciation of good music, as you may in any service, by carefully selecting hymn tunes for use on different instruments as preludes, interludes, and postludes; as a musical background to accompany the showing of pictures (posed or painted), silent or audible prayer, Scripture reading, dramatic reading, and pantomime; and as special numbers.

The words of each hymn used in any service of worship should contribute to the unity and purpose of the service. However, selection is only the first problem. Very often it requires special effort on the part of the leader to focus attention on the hymn which has been well chosen. Often a very brief statement concerning the author and the occasion of its writing, or an interpretation of part or all of it will center the attention of all on the hymn to be sung. Dramatizing or reading a hymn may also help pupils to appreciate its message.

Hymns form perhaps the most universal and effective of all worship material. Let us keep their use from becoming common and ineffective.

*Student, Divinity School, Yale University, New Haven, Connecticut.

March 5

THEME: *Singing the Music of the Spheres*

PRELUDE: "How Beautiful Are the Feet" from Handel's "The Messiah," or "This Is My Father's World"

CALL TO WORSHIP:

Leader: O sing unto Jehovah a new song:
Sing unto Jehovah, all the earth.
Let the heavens be glad, and let the earth rejoice;
Let the field exult and all that is therein;
Then shall all the trees of the wood sing for joy before Jehovah.
Response: I will sing with the spirit and I will sing with the understanding also.
Hymn: Holy, holy, holy, Lord God of hosts;
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high!

READING: (Musical background, hymn tune "Creation" by Joseph Haydn played on muted violin or piano.)

Let me go where'er I will,
I hear a sky-born music still:
It sounds from all things old,
It sounds from all things young;
From all that's fair, from all that's foul,
Peals out a cheerful song.

It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of women heard,
But in the darkest, meanest things
There alway, alway, something sings.

'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway, something sings.
—From "Fragments" by RALPH WALDO EMERSON.

HYMN: "This Is My Father's World" (*first two stanzas*)

STORY: "Hermes and His Stringed Instrument" (See page 78, Elizabeth Colson's *Hymn Stories*, Pilgrim Press.)

or

TALK: "David, the Great Singer" (David understood the language of birds and beasts and could even hear the voice of God in all his creations. David enjoyed the music he found in the world and added to it with his psalms and his ever singing spirit.)

UNISON PRAYER:

We praise Thee this day
For the music and laughter and joy
Of Thine own eternal life; and
For the heart overflowing with gladness.
Help us to meet each new day with a song upon our lips, blending in joyful harmony with the music of the spheres. Amen.

HYMN: "The Heavens Declare Thy Glory" (stanzas 1, 2, and 4)

OFFERING SERVICE:

Offertory: "We Give Thee But Thine Own" (Pianist will play through once, the group sing through once, and pianist repeat until the ushers have finished receiving the offering.)
Prayer: (Sung to tune, "Canonbury.")

Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought;
The rest, O God, is in thy hand. Amen.

HYMN: "Great Master, Touch Us"

March 12

THEME: *Praising God with the Birds and Flowers*

HYMNS: "Joyful, Joyful, We Adore Thee"

"Let the Whole Creation Cry"
"All Things Bright and Beautiful"

POETRY: "Matins"

Flowers rejoice when night is done,
Lift their heads to greet the sun;
Sweetest looks and odors raise,
In a silent hymn of praise.

So my heart would turn away
From the darkness to the day;
Lying open in God's sight
Like a flower in the light.

—HENRY VAN DYKE.

PRAYER:

Give us a spirit of fellowship with all living things, O Lord! The singing bird and the buzzing bee and all the humming swarm of a summer day are busy and useful and after their kind happy at their work. Thou hast filled the forest with things that breathe and move and call across the tree-tops. Help us to learn from these thy creatures their lesson of trust and service and joy. Amen.

PICTURE STUDY: "The Song of the Lark." The hymn, "When Morning Gilds the Sky" is appropriate for use during the showing of this picture. If you cannot secure a large copy of the picture, it can be posed very easily and effectively.

Introduction of the picture: The French artist, Breton, has given us on canvas a beautiful picture of praise. As you first look at the picture you may entirely miss seeing the small bird whose song is lifted in joyous praise to God, but you cannot miss the happiness on the face of the peasant girl as she pauses on her way to work, to listen to the song of the lark. You can see reflected in her face the tiny lark's praise to God. And do you not feel certain that the very work she does that day will be done joyfully and well, all because of the bird song heard early in the morning?

March 19

THEME: *Hearing God Speak Everywhere*

HYMNS: "Dear Lord and Father of Mankind"
"In Life's Earnest Morning"
"Seek Not Afar for Beauty"

POETRY: "God Is Not Far!"

God is not far from any one of us:
The wild flower by the wayside speaks his love;
Each blithesome bird bears tidings from above;
Sunshine and shower his tender mercies prove,
And men know not his voice!

God is not far from any one of us:
He speaks to us in every glad sunrise;
His glory floods us from the noonday skies;
The stars declare his love when daylight dies,
And men know not his voice!

God is not far from any one of us:
He watches o'er his children day and night;
On every darkened soul he sheds his light;
Each burdened heart he cheers, and lends his might
To all who know his voice.

—THOMAS CURTIS CLARK,
Used by permission.

"Omnipresence"

A thousand sounds, and each a joyful sound;
The dragon flies are humming as they please,
The humming birds are humming all around,
The clithra all alive with buzzing bees,
Each playful leaf its separate whisper found,
As laughing winds went rustling through the grove;
And I saw thousands of such sights as these,
And heard a thousand sounds of joy and love.

And yet so dull I was, I did not know
That He was there who all this love displayed,
I did not think how He who loved us so
Shared all my joy, was glad that I was glad;
And all because I did not hear the word
In English accents say, "It is the Lord."

—EDWARD EVERETT HALE.

INFORMAL PERIOD OF GUIDED THOUGHT:

Leader: How many have heard sounds during the week which you thought were beautiful? What were they? Did they remind you of God? Did you learn anything from them concerning God? What can we know of God just from listening to the music of the wind in the tree tops, the songs of birds, and the beautiful music made by people on different instruments or with their voices? Let us all pray silently now that God will make us aware of him wherever we are and that we may always be ready to hear him speak.

March 26

THEME: *God Reigns: Let the Earth Be Glad*

HYMNS: "With Happy Voices Singing"
"All Beautiful the March of Days"
"God of the Glorious Sunshine"
"The Spacious Firmament on High"
"Yes, God is Good; in Earth and Sky"
"God, Who Made the Earth"

TALK: (Base this talk on the following quotation from Epictetus)

If God had made colors, but had not made the faculty of seeing them, what would have been their use? None at all. On the other hand, if he had made the faculty of vision, but had not made objects such as to fall under the faculty, what in that case would have been the use of it? None at all. Well, suppose that he made both, but had not made light? In that case also they would have been of no use. Who is it, then, who had fitted this to that and that to this? And who is it that has fitted the knife to the case and the case to the knife? Is it no one? And, indeed, from the very structure of things which have attained their completion, we are accustomed to show that the work is certainly the act of some artificer, and that it has not been constructed without a purpose. Does, then, each of these things demonstrate the workman, and do not visible things and the faculty of seeing and light demonstrate the workman, and do not visible things and the faculty of seeing and light demonstrate Him?

POETRY: "His Name"

I have lifted my eyes to the strength of the hills
At the dawn of the day:
Felt the quickening stir of power that thrills,
Seen the night drift away;
Caught the first flush of dawn. Who is this, then that fills
With His spirit my clay?

He that slumbereth not while I slumber, nor sleeps
While protected, I sleep;
Who creates, shall sustain—who gave life shall renew—
Who hath promised, shall keep:

My shade from the sun and my shelter from the storm,
In the dark a clear flame,
It is he—ever Friend and Preserver, O Soul!
The Lord is his name!

—CHARLES POOLE CLEAVES.

Song from "Pippa Passes" by Robert Browning

SCRIPTURE READING:

Unison:
Make a joyful noise unto the Lord, all the earth:
Sing forth the glory of his name:
Make his praise glorious.
All the earth shall worship thee
And shall sing unto thee, they shall sing to thy name.

Leader:
And my soul shall be joyful in the Lord;
It shall rejoice in his salvation.

Unison:
Thou wilt shew me the path of life.
In thy presence is fullness of joy
In thy right hand there are pleasures for evermore.

Leader:
There is sprung up a light for the righteous, and joyful gladness for such as are true-hearted.

Unison:
These things have I spoken unto you, that my joy might remain unto you, and that yours might be full.

MARCH SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Helen Swisher**

THEME FOR THE MONTH: *Finding the Abundant Life through Nature*

Choosing Hymns for Worship Programs

Each week the worship committee has the task of choosing hymns for use in the worship program. To choose old, familiar ones would be easiest. Since hymns are a part of our cultural and spiritual heritage, it is well for youth to come to know and use a larger number of our great Christian hymns. Sherwood Gates in *Youth at Worship* (CHRISTIAN QUEST pamphlet, No. 5) gives principles to guide us in the choice of hymns for worship for youth. Slightly altered, the rules are:

1. The hymn tune should be majestic and artistic. It should have a pleasant melody and should be within the voice range of the worshipers.

2. The hymn tune should be in harmony with the words and sentiment of the hymn. The hymn tune should have real musical merit. "Everybody Ought to Love Jesus" is an illustration of a violation of this principle; the serious words, "He died on the cross to save us from sin" are set to a jiggling tune. The tune and words of "O Worship the King" suit each other well.

3. The words should be beautiful, lyrical, and of good literary value. The poem should be an example of good poetry. Far too often the words of sacred songs and hymns have been merely jingles and doggerel, such as

"Bloom brightly sweet roses
O'er the form that reposes
In silence below."

4. The imagery suggested by the words should be wholesome and Christian. The mental picture presented should inspire and challenge; it should suggest Christian concepts. The poem should give us the Christian ideal of God, the Father, and of men, his self-respecting children.

5. The words should make positive rather than negative suggestion. "I would be true" is to be preferred rather than "I was sinking deep in sin."

6. Hymns should stimulate young people to their loftiest ideals and noblest purposes, and to intelligent and enthusiastic participation in Christian enterprises. They should inspire youth to active Christian service and should magnify the life and character of Jesus. "O Master Workman of the Race" meets this test.

7. The hymn theme should be suited in thought and meaning to the interests, needs, and capacities of youth. Older people, to whom the call to the future life may come shortly, perhaps, want to sing about that future, while youth needs and wants help in solving the problems of the present. Older people may choose to sing of ivory palaces; youth needs and prefers hymns like "Dear Lord and Father of Mankind."

8. The hymns should be suited in spirit and meaning to the occasion in which they are used. For example, the first hymn in an order of worship is used to mould a disorganized crowd into a united group; the opening hymn, therefore, should be bright and attractive. Its words and tune should be familiar. Its theme should be in keeping with the service it opens. "O Worship the King" is an excellent example of the opening hymn.

The body of the service is the place for quiet, dignified hymns, conducive to worship. "Dear Lord and Father of Mankind" is a good hymn of meditation. The climax of the service demands expression in an utterance of power and positiveness. This is the place for hymns of self-dedication and action: for example, "I Would Be True," "Just as I Am, Young, Strong, and Free," and "O Master, Let Me Walk with Thee."

Men have ever found nature a source of inspiration for more fruitful living. The psalmist of old sang, "The heavens declare the glory of God, the firmament showeth his handiwork."

Weekly Themes

March 5: *Nature, a Source of Inspiration for More Fruitful Living*
March 12: *Seeing the Beautiful around Us*
March 19: *Man's Friends in Nature*
March 26: *Hearing God Speak in the Voice of Nature*

A detailed program is suggested for the second Sunday, and source materials are provided for the other Sundays.

Try to apply the suggested principles in selecting hymns for your worship programs for the month. The following hymns are suggested:

"Lord of All Being, Throned Afar"
"O Maker of the Sea and Sky"
"This Is My Father's World"
"The Heavens Declare Thy Glory"

*Columbus, Ohio.

"God of the Glorious Sunshine"
"My God, I Thank Thee Who Hast Made"
"Joyful, Joyful, We Adore Thee"
"Let the Whole Creation Cry"
"For the Beauty of the Earth"
"The Spacious Firmament on High"
"God of the Earth, the Sky, the Sea"
"There's Not a Bird with Lonely Nest"
"O Lord of Heaven and Earth and Sea"
"God Who Made the Earth"
"As Comes the Breath of Spring"
"God Who Touchest Earth with Beauty"
"Fairest Lord Jesus"

March 5

THEME: *Nature, a Source of Inspiration for More Fruitful Living*

PURPOSE: To lead the worshipers to recognize the inspiration nature gives for more fruitful living, and to seek this inspiration in their lives.

CALL TO WORSHIP:

Leader: The earth is the Lord's and the fullness thereof;
The world and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods. (Psalm 24:1, 2)
All: O, come let us worship and bow down:
Let us kneel before the Lord, Our Maker.
For he is our God; and we are the people of his pasture,
And the sheep of his land. (Psalm 95:6, 7)

SCRIPTURE: Psalm 19:1-6; Psalm 42:1, 2, 5-8; Song of Solomon 2:11-13

SELECTIONS:

The little cares that fretted me,
I lost them yesterday
Among the fields, above the sea.
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees;
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the hushing of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born—
Out in the fields with God.
—Attributed to ELIZABETH BARRETT BROWNING.

GOOD COMPANY

Today I have grown taller from walking with the trees,
The seven sister-poplars who go softly in a line;
And I think my heart is whiter for the parley with a star
That trembled out at nightfall and hung above the pine.
The call-note of a redbird from the cedars in the dusk
Woke his happy mate within me to an answer free and fine;
And a sudden angel beckoned from a column of blue smoke—
Lord, who am I that they should stoop—these holy folk of thine?
—KABLE WILSON BAKER. From *Blue Smoke*, published by Yale University Press.

Suggested Program for March 12

THEME: *Seeing the Beautiful around Us*

INTERPRETATION: Often visitors to our community may comment upon the beauty of some spot that we have passed unnoticed. Today's theme emphasizes seeing the beautiful in our surroundings.

PURPOSE: To lead the worshipers to resolve to search for the beautiful in their surroundings.

PRELUDE: Music of "This Is My Father's World," or Rubinstein's "Melody in F"

HYMN: "Joyful, Joyful, We Adore Thee," or "This Is My Father's World"

UNISON READING: Arranged from Psalm 65:1, 2, 9-12; Psalm 150:1, 2

HYMN: "My God, I Thank Thee Who Hast Made"

MEDITATION (Led by a reader. The meditation should prepare the group for the prayer to follow.):

Albert D. Belden, writing of the "sacrament of beauty" says: "In his delightful book, *Work, Play, and the Gospel*, Malcolm Spencer has defined beauty, as nearly as it can be defined, as always involving an overplus of value. . . . This surplus of value is evident everywhere in our human experience. We are beleaguered by beauty in a thousand forms. It allies itself to every one of our senses; and yet it yields to the soul a mean that cannot be explained in terms of purely physical sensation. In every aspect that we call beautiful, there is something that speaks directly to the mind and appeals for an appreciation of the spiritual.

"Think, for example, of the beauties of taste. Our food, for the purposes of mere nourishment, might have been made just sufficiently tasteful to induce our interest, but we find that in most foods there is a relish that is exquisite. The lusciousness of fruit is a distinct overplus of value—something given over and above what is merely necessary. . . .

"The sense of smell is a great protection to the human organism, and those things that are not dangerous might conceivably have been provided with a merely unoffensive smell; but the fragrance of the rose! or sweet briar!—so glorious and extravagant! What can be the meaning of that? Few things so quickly ally themselves to the spiritual side of human nature as fragrance. . . .

"Then again the plant life of the world might conceivably have been limited to green herb and foliage, capable of exuding oxygen and imbibing carbon dioxide. But why should it run to flowers? . . .

"This overplus of value is the supreme characteristic of beauty because it is the element that gets past the sense to the soul. . . . It is the element of generosity that is the very life, the very soul of love—the something given, the overplus, the unnecessary thing—it is in that element beauty consists.

"What shall be our response to this sacrament of beauty? Can we meet it with less than the most conscientious devotion to the beautiful in every part of our life—in our worship, in personal appearance, in our homes and places of business, our villages, towns, and cities? If we Christians would discover the secret of personal power and of corporate witness, we must pray the prayer of the psalmist, 'Let the beauty of the Lord our God be upon us.' Shall all his works be beautiful and *his children* fail of that deep moral loveliness which is the Father's image reflected in them?

"There is no greater need of this modern world than the rediscovery of the exquisite loveliness and lovableness of virtue and the intrinsic ugliness of vice of every kind. When it sees God as Beauty it will fall on its face and worship. The keeping of the sacrament of beauty is therefore the supreme evangelism."
—From *Voices of the Great Creator* by Albert D. Belden. Nashville, Tenn., Cokesbury Press, 1929. Used by permission of the publisher.

PRAYER: "Thanks for the Beauty of the World"

Creator of all joy and all beauty,
We bless thee this morning for thy bright world,
For the sunshine on the hills,
For the mists on the rivers,
For bird and beast, mountain, plain, and forest,
All giving glory to thee in the radiance of the new dawn.

We thank thee that (if we abide in thee)
We may look, as thou lookest,
Upon all the beauty of the earth.

We thank thee that we may listen, as thou listeneth this morning,
To its songs of praise, its melody of joyful thanksgiving
Both vocal and silent.

O Master, lover of beauty and joy,
Make our hearts simple and trustful.
That we may think with thee thine eternal thoughts,
Thy wise child-like thoughts
Whereby the worlds are upheld.

Make our wills lowly and pure,
That we may share in thy will
Whereby is created and upheld
All the joy and the beauty
Of this thy great universe
—From *A Book of Prayers Written for Use in an Indian College* by J. S. Hoyland.

HYMN: "God Who Touchest Earth with Beauty," or "For the Beauty of the Earth"

BENEDICTION

March 19

THEME: *Man's Friends in Nature*

INTERPRETATION: Primitive men, facing the unknown in the natural world about them, became afraid and often interpreted natural phenomena as caused by vengeful gods or spirits. How do you think of the natural world around you? In what ways are the forces of nature serving as friends of man?

PURPOSE: To lead the worshipers to recognize and appreciate man's friends in nature.

SCRIPTURE: Genesis 1:1-26, note especially verse 26.

HYMNS: See hymn list

SELECTIONS:

THE HYMN OF THE TREES

We, the trees,
Have taken and given of beauty until
We have lifted man's heart to meet God's heart, and thrill
With the glory of woods and seas,
Of marsh and of mountain and plain;
We are guardians of all—we are oak tree and pine tree and palm,
We, the trees, are the psalm
Of the earth to the sky, in each leaf sung again.

As the root draweth deep
From the soil where it clings, as the crown's verdant sweep
Bows thanks for the grace of the sun and the gifts of the sod,
And the heart of man bows to His infinite love and is blest;
We, the trees,
Know much of what man knoweth little—can tell him the rest,
Let him ask what he please.
—From *A Calendar of Country Song* by KATHERINE ATHERTON GRIMES. Used by permission of the *Southern Agriculturist*.

CANTICLE OF THE SUN

Oh, Most High, Almighty, Good Lord God, to thee belong praise, glory, honor and all blessing.
Praised be my Lord God with all his creatures, and especially our brother, the Sun, who brings us the day and who brings us the light: fair is he, and he shines with a very great splendor. O Lord, he signifies us to thee!
Praised be my Lord for our sister, the Moon, and for the stars, the which he has set clear and lovely in the heaven.
Praised be my Lord for our brother, the Wind, and for air and clouds, calms and all weather, by which thou upholdest life and all creatures.
Praised be my Lord for our sister, Water, who is very serviceable unto us and humble and precious and clean.
Praised be my Lord for our brother, Fire, through whom thou givest us light in the darkness; and he is bright and pleasant and very mighty and strong.
Praised be my Lord for our mother, Earth, the which doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colors, and grass.
Praised be my Lord for all those who pardon one another for love's sake, and who endure weakness and tribulation: blessed are they who peacefully shall endure, for thou, O Most High, wilt give them a crown.
Praised be my Lord for our sister, Death, from which no man escapeth. Woe to him who dieth in mortal sin. Blessed are those who die in thy most holy will, for the second death shall have no power to do them harm.
Praise ye and bless the Lord, and give thanks to him and serve him with great humility.
—SAINT FRANCIS OF ASSISI, translated by JOHN RUSKIN.

PLANNING THE TALK: In preparing a devotional talk upon the theme for today, questions such as the following might serve to direct the thought.

How does nature serve as friend of man?

By providing materials for: (1) the maintenance of life—that is, food, shelter, clothing, warmth; (2) making life pleasant, happy, and enjoyable—for example, gardens, flowers, rainbow, the sea, the sunset; (3) providing companionship—as of dogs, horses, birds, etc.; (4) providing balance in nature's forces—for example, quail in the farmer's field eat the insects that otherwise might destroy crops.

When we recognize the forces of nature as friends, how does life assume more meaning?

How shall we find the friendly forces of nature in our immediate surroundings?

March 26

THEME: *Hearing God Speak in the Voice of Nature*

INTERPRETATION: Down through the centuries there have been men who found that God spoke to them through nature. Even so, today, we may find God speaking to us through the forces of nature. There is a challenge to us when we hear statements like the following: "Cedars grow in poor soil. Cedars must face the wind; they do not grow in sheltered places. Moss grows on the north side of a tree," etc.

PURPOSE: To lead the worshipers to seek God's message in nature.

SCRIPTURE: Psalm 1; Matthew 6:25-33, 7:15-20; John 15:1-7; Acts 17:14-28.

HYMNS: "This Is My Father's World"
"Lord of All Being, Throned Afar"
"The Spacious Firmament on High"
"Fairest Lord Jesus"

SELECTIONS:

1. From Epworth Leaguers' Notebooks (Courtesy, N. F. Forsyth)

a. "Nature reveals God! Once as I was walking the shore path at Lake Geneva, my companion picked up a blood red sumac leaf. 'Here's my religion,' was her remark."

b. "When I studied evolution in college, I went through the usual period of doubt as to whether I believed in God. It was about that time that I first looked through the microscope at a cross-section of a rubber leaf, and the marvel of the thing almost took my breath. Here is what I saw between the upper and lower surfaces of the leaf:

1. A protective skin, protected by wax.
2. Cells to store water during the wet season to be used in dry season.
3. Cells to carry on food manufacture in the leaf.
4. Spaces to distribute air throughout the leaf.
5. Tubes to carry water up from the root.
6. Tubes to carry food from leaf to root.

"All of these tissues working together occupied a space less than 1/32 of an inch in thickness! The whole thing was such a marvel to me that I was sure it *must* have been planned by God. Looking at that leaf, more than any other one thing, settled my doubts."

c. "Anyone who has watched the moon come up over Lake Geneva, or who has looked at the silver poplars leaning over the water's edge can worship God in a new way. To appreciate nature means a new appreciation of God."

2. "The Burning Bush"

It was a flaming October morning—the kind of a day when every tree flings its arms to the sky with sheer joy of living; when every ragged weed by the roadside dances with color; when vagabond leaves in gorgeous tints swirl madly hither and thither in wild abandon; when the winding road through the woods lures one on through a world run wild with crimson and orange and green and brown and gold and blue.

A girl had been following the roadway farther and farther, dancing now with the leaves, now running with the squirrels, now gaily mocking at a crow that cawed darkly in the midst of all the glory. Suddenly, as she turned the corner, she came upon a tree more glorious than all the rest, every leaf a flame of fire. "The burning bush!" she thought as she stopped and caught her breath. "I wonder if what Moses saw looked like that. . . . I wonder if God ever speaks to people that way today!" Then as she waited, half wistfully, in silence, with her face uplifted to the burning light, came the old words with new meaning: "My people are in bondage, my people who are your people, too. The world is filled with beauty like this but they do not know. They have no time. They are enslaved by work, by drudgery, by poverty, by oppression, by greed, by selfishness. Go back and set my people free. Lead them out and go with them that they may find life—life in a world that shall be friendly. Why else is it given you to see beauty? It was not meant for you alone. Go, set my people free."

—From *The Girl's Everyday Book*. Used by permission of the National Board of the Young Women's Christian Associations of the United States of America.

The poems "God Is Not Far!" by Thomas Curtis Clark, and "Omnipresence," by Edward Everett Hale, in intermediate department programs, page 30.

As a guide for devotional talks upon the themes for this month, *Voices of the Great Creator* by Albert D. Belden, Cokesbury Press, will be found extremely helpful.

Release

(Continued from page 25)

must be you. It was so like what I had dreamed your face must be. It was so strange—for your name, too, was Jesus.

DYSMAS (*unable to suppress his intense eagerness*): What is he like? They say he is a friend of publicans and—sinners. Is it true?

TAMAH: He is a friend of all. He loves them all. I heard him say he loved them.

DYSMAS (*persistently*): Did he mean—sinners?

TAMAH: He must have meant them.

DYSMAS: If I could only know!

SOTHMES: 'Twould do you little good at this late hour. Unless he has some charm to render painless the agony of driven nails.

DYSMAS: They say he casts out devils—

SOTHMES: Don't let him cast out yours. There would be nothing left. Ha! Dolt!

DYSMAS (*unheeding*): —and makes men's spirits clean. It wouldn't be so hard to die if you could know your soul was clean.

SOTHMES: Ha, ha! You *are* a dolt! They'll drive the nails as hard whether your soul is black or white. It is your flesh they'll crucify—and not a phantom spirit.

BAR ABBAS (*fixing his eyes on* SOTHMES): We are the fools. The boy is right. It wouldn't be so hard to die if you could know—your soul was clean.

(MARA *enters carrying a basin and a cloth. She kneels beside* BAR ABBAS *and with great tenderness washes the blood and grime from his hands.*)

MARA (*after a silence*): I couldn't find the soldiers. They are all out in the streets. And, oh, such noise and such commotion! It made my poor head ache. (*With a little crooning sound.*) Why did you let them pull the chains so tight?

(*The* CENTURION *and a* SOLDIER *enter with considerable clamor. The* SOLDIER *stands awaiting orders. The following scene is accompanied by much confusion and noise.*)

CENTURION (*consulting his lists, brusquely*): Dysmas—a Greek. That fellow yonder. (*Nodding curtly toward* DYSMAS.) The guards are in the court outside. Take him away and strip him for the flogging.

(DYSMAS *falls back limp against the post, terrified. The* SOLDIER *unlooses his chains, roughly. Then, stripping the boy's garments from his back, he thrusts him rudely to the floor, displaying a scourge of thongs.*)

DYSMAS (*with a sob*): God in heaven—be merciful!

SOLDIER: I'll give him a few lashes now. 'Twill make him easier to handle.

(TAMAH *gives a scream of terror and covers her face.*)

CENTURION (*sharply*): Not here. Take him away. That baby has no spine to break. Save all your muscle for these ugly fellows.

(*The* SOLDIER *drags* DYSMAS *out.*)

SOTHMES (*in mortal terror*): Where are they taking him? Where—in heaven's name, tell the truth!

CENTURION (*curtly*): The Romans flog before they—crucify.

MARA (*clutching at his cloak*): No—no—dear God—not crucify—

(*The* SOLDIER *reenters and, at a nod from the* CENTURION, *goes to* SOTHMES *and starts to unloose him.*)

CENTURION (*consulting his lists*): Sothmes—an Idumean. Robber—death by crucifixion. (*He turns abruptly, pacing up and down.*) By all the gods, this thing is getting on my nerves. That Galilean's face! (*Sharply, as* SOTHMES *struggles.*) Look out for him! He has an evil temper.

SOTHMES (*trembling, suddenly abject*): Not—not today! This is the Jews' feast day. Tomorrow is their Sabbath—

CENTURION (*grimly*): Have no fear. It's early in the day—not yet the third hour. The Sabbath will not be polluted. As for the Jews, they seem for the moment to forget their feasting in their thirst for blood.

(SOLDIER *drags* SOTHMES *out, violently protesting.*)

CENTURION (*turning at exit, to* BAR ABBAS): I will be back.

(MARA *throws herself at* BAR ABBAS' *feet.*)

MARA (*in a whisper*): My son!

BAR ABBAS (*sharply, to* TAMAH): Take her away! Out of the city by the eastern gate! She must not stay—nor see. Tamah—you hear?

TAMAH (*breathlessly*): Yes—yes—I hear.

MARA (*rousing to sudden purpose*): I know, Tamah! We'll go and find the Galilean! He'll tell us what to do. He'll save him.

BAR ABBAS (*his voice rising in mocking derision*): Save—save—it would take more than a weakling Galilean to—save—Bar Abbas— (*He ends on a note of despair. His eyes are drawn like magnets to the door.*) He's coming—back—

MARA (*in an agony of hope*): We'll find him, Tamah! He's here—here in the city. He'd come here for the feast. That mother up at Nain—didn't he give her back her son—when he was dead?

BAR ABBAS: Your son is—worse than dead. (*Starting nervously.*) Is that—the soldier—coming back?

TAMAH (*eagerly*): What if he should—*should* save you? What if his power and his love were strong enough—what would you give him in return?

BAR ABBAS (*in a fever of eagerness*): I'd make him rich. I have a hundred talents hidden in the hills—gold talents. He shall have them all. And thirty loyal men who would fight against a mob. Nothing would be too good—nothing—(*He stops, then breaks into harsh laughter.*) What am I saying? What am I—(*Laughs again in wild derision.*) Bar Abbas—you're a fool! Prating of gold and legions—gold that has twisted all its glitter into chains—legions that plunged you headlong to your own destruction! What have you got to offer any man except—a cross! (*Laughs again mockingly.*)

TAMAH: Hush! He wouldn't want your gold or legions. There's only one thing

(Continued on page 35)

For Seniors

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Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Animal Kingdom, The (Ann Harding, Leslie Howard) (RKO) Excellent triangle drama, sophisticated, dignified, and beautifully acted, showing fine, sensitive hero's choice of true love, ideals, and hard work with lovely mistress, rather than mere passion, wealth, and ease with charming but worldly wife.
For A: Excellent *For Y:* Unsuitable *For C:* No

Big Drive, The (Composite of government films) Grim, convincing pictures of real war as photographed by various nations, carefully combined for continuity from original films. Good anti-war argument, but suffers somewhat as old stuff and from travelog-voice accompaniment in mediocre English.
For A: Fair *For Y:* Serious *For C:* Hardly

Blame the Woman (Adolphe Menjou) (Made in England) Not much of a story about two incurable crook pals, stealing incessantly whenever and however possible. Menjou's French "Count" is very good. Unobjectionable save that it makes crooked-ness as engaging as possible.
For A: Mediocre *For Y:* Hardly *For C:* No

Breach of Promise (Chester Morris, Mae Clarke) (World Wide) More melodrama of the sordid class. Heroine does not like her position in life, so wins $50,000 in breach of promise suit against innocent man, but is sorry and confesses, etc., etc. Not worth producing.
For A: Trash *For Y:* No *For C:* No

Cynara (Ronald Colman, Kay Francis) (U. A.) Theme of mature sophistication, convincing dignity and truth, delicately told and beautifully acted, about infidelity and its effects upon very happily married couple of intelligence and quality. Not for the immature or the unintelligent.
For A: Fine of kind *For Y:* Unsuitable
For C: No

Devil Is Driving, The (Edmund Lowe, Wynne Gibson) (Paramount) Thrilling, hodge-podge melodrama of auto-theft racket, full of booze, murder, general thuggery, violent accidents, mother love, child pathos, with detailed seduction of mechanic hero by mistress of big boss. Sensational and cheap.
For A: Trash *For Y:* Decidedly not *For C:* No

False Faces (Lowell Sherman) (World Wide) Usual smooth acting by Sherman as swindler-hero who seduces women as a sideline. A suave, unscrupulous, brazen cad, he reaps fortune from fake beauty treatments and almost defeats justice at his trial. Supposed to be anti-quack-doctor propaganda.
For A: Depends on taste *For Y:* By no means
For C: No

Farewell to Arms (Helen Hayes, Gary Cooper) (Paramount) Hemingway's famous book well screened with only minor changes and tragic ending kept. Helen Hayes does beautiful work and Cooper outdoes himself in such company. Ardent romance and grim war setting with human interest always dominant over war.
For A: Interesting *For Y:* Better not
For C: No

Fast Life (Williams Haines, Madge Evans) (MGM) Fast, lively farce-comedy with typical smart-aleck role for Haines as ex-navy gob with speed-boat invention that finally proves good. Much hokum, sure-fire humor, risque element relatively slight. Cliff Edwards fine in second role. Built for laughs and excitement.
For A: Good of kind *For Y: Very amusing*
For C: Probably good

Flesh (Wallace Beery, Karen Morley) (MGM) Fine character work by Beery in unsavory story about ex-jailbirds, German beer gardens, much wrestling. Girl, just out of jail, expecting illegitimate child, marries hero, then helps old lover's plans to swindle husband. Some very amusing scenes.
For A: Mediocre *For Y:* Unwholesome
For C: No

Half Naked Truth, The (Lee Tracy, Lupe Velez) (RKO) Much exaggerated burlesque of the theatrical publicity racket, ably done by Tracy as the brazen, loud-mouthed promoter of cheap, rural carnival-show who invades Broadway and wins out on sheer nerve and preposterous cleverness. Snappy and often vulgar.
For A: Hardly *For Y:* Better not *For C:* No

Island of Lost Souls (Charles Laughton, Kathleen Burke) (Paramount) Grim horrors and morbid thrills on uncharted South Sea island where arch-villian scientist conducts fantastic experiments in turning animals into humans. Visiting hero and "panther woman," one of villain's products, supply weird sex interest.
For A: Hardly *For Y:* Unhealthy *For C:* No

Lawyer Man (William Powell, Joan Blondell) (Warner) Powell as clever lawyer rises from East Side to Park Avenue—beaten by rotten politics—turns shyster for spite—but finally returns to dignity, success, and marriage. Snappy dialog, plenty of sex element, good cast.
For A: Good of kind *For Y:* Better not *For C:* No

Madame Butterfly (Sylvia Sidney) (Paramount) The classic of stage and opera movieized and "modernized" in a way to add nothing to its charm or reputation. Sidney is fairly good, but rest of acting is without distinction save Charles Ruggles' sure comedy work. Hero is colorless.
For A: Fair *For Y:* Doubtful *For C:* No

Match King, The (Warren William) (First National) Headline spots in Ivar Kreuger's career lavishly pictured, with many spots added for sex interest. A heartless, big-business genius is suavely played, from depths to heights and back to suicide—but it is still merely Warren William in a role he likes.
For A: Perhaps *For Y:* Unwholesome *For C:* No

Me and My Gal (Spencer Tracy, Joan Bennett) (Fox) Cheap conduct by cheap people, made as convincing and appealing as possible. Risque dialog, terrible English, incessant wisecracking. Crude love-affair between hard-boiled cop and equally hard-boiled, gumchewing cashier. Life vulgarized for amusement.
For A: Cheap *For Y:* No *For C:* No

Men Are Such Fools (Leo Carrillo) (RKO) Heroine is immoral woman who is generously helped by hero but ungratefully repays him by bringing about his imprisonment. False and distasteful stuff not worth producing and still less worth seeing.
For A: Worthless *For Y:* No *For C:* No

Midnight Morals (Charles Delaney) (Mayfair) Police sergeant careful of his policeman son, cheap cabaret dancer who keeps "straight" in low surroundings. Hence three-cornered drama among rather common people, and the hero wins the girl! Not objectionable, nor at all distinctive.
For A: Feeble *For Y:* Hardly *For C:* No

Mummy, The (Boris Karloff) (Universal) Strong, weird thriller on reincarnation, with grewsome scenes but some rational points of interest. Modern girl with soul of Egyptian temple virgin, mummy coming to life, many deaths from old curse, striking ceremonies—are chief elements.
For A: Depends on taste *For Y:* Not the best
For C: No

Penguin Pool Murder, The (Edna May Oliver, James Gleason) (RKO) Amusing and mystifying detective murder-mystery laid in New York's Aquarium, with Edna May Oliver irresistible as Iowa school teacher whose keenness and originality lead to the solution, and to marriage with detective chief. Cheap touch or two, but negligible.
For A: Amusing *For Y: Amusing*
For C: Probably amusing

Saddle Buster, The (Tom Keene) (RKO) A Western that is rather different. Gives intimate picture of rodeo life and training, with plenty of thrill but less sensationalism than usual. Hero rides, falls, loses nerve—but finally makes triumphant come-back.
For A: Hardly *For Y:* Good
For C: Probably good

Scarlet Dawn (Doug Fairbanks, Jr., Nancy Carroll) (Warner) Weak and hackneyed melodrama concerning hardships of an officer in the Czar's Guard and a peasant servant girl who escape to Constantinople at the start of the Russian Revolution. Actors not very convincing as Russians.
For A: Mediocre *For Y:* Better not *For C:* No

Secrets of the French Police (Gwili Andre) (Radio) Tense detective thriller about Russian arch-villain hypnotist passing off kidnapped girl as princess, until French Surete catches him by complex methods and interesting help from clever crook. Involved, nerve fluttering, but well-done of kind.
For A: Good of kind *For Y:* Better not
For C: No

Sport Parade (Joel McCrea, Marian Marsh) (RKO) Football-wrestling hash about two gridiron pals after college. One goes straight in journalism, other drifts into crooked professional sport. Girl, loved by both, chooses and saves the weaker to be the film's hero. Much action but no acting worth watching.
For A: Mediocre *For Y:* Better not *For C:* No

Stoker, The (Monte Blue) (First Division) A Peter B. Kyne story screened for maximum melodramatic thrill. Hero goes to South America to forget a woman, but meets a senorita who prevents the forgetting. Lively adventure, romance, and fights a-plenty, including the Marines.
For A: Hardly *For Y:* Perhaps *For C:* No

They Call It Sin (George Brent, Loretta Young) (Warner) Another country girl, city man, big city, theatrical producer, another married man. But she doesn't "sin" and finally marries still another man, very sympathetically played by Brent. Not sexy in spite of the title. Merely trite, with too little wheat in the chaff.
For A: Mediocre *For Y:* Not good
For C: Not for them

Virgins of Bali (Native cast) (Principal) Perhaps the best and most convincing picture to date of simple, wholesome, happy life in Bali island. Charming and informative, tries for truth rather than sensation, and accompanying travelog voice is satisfactory. Anthropology, not drama.
For A: Fine of kind *For Y: Excellent*
For C: Very good

With Williamson Under the Sea (Principal) Very unusual scientific picture of actual conditions beneath the sea—the teeming life, sea-bed formations, sunken wrecks, securing of museum specimens. Remarkable photography, some in color, by unique apparatus, also described in the film. Unique to date.
For A: Interesting *For Y: Excellent*
For C: Very good

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What's Happening in Religious Education

RAVENNA, OHIO, a city of some eight thousand, recently engaged in an unusual project in the promotion of leadership training. On a recent Sunday morning each of the pastors gave up his morning worship service to participate in a union service under the auspices of the Portage County Council of Religious Education in the interest of a county-wide leadership training school. It proved to be a fine project and contributed largely to the success of the training school which followed shortly after. The pastors of this city are men of educational training and vision and believe that the discovery and training of Christian leadership warrants even the giving up of Sunday morning service, if it can be promoted effectively.

BEGINNING with the opening of the present school year in October, the School of Religion in Athens and the School of Religious Workers in Beyrouth have been combined into a single institution located in Beyrouth. Rev. W. G. Greenslade is principal of the combined school, which is to be known as a Near East School of Theology. Professor Loutfi Levonian and Professor George Michaelidies have come to Beyrouth from Athens. Field work and religious education are being strongly emphasized in the program of studies of the new school, under Professor George H. Scherer and Professor Michaelidies. The student body numbers over thirty men and women: Syrian, Armenian, Greek, and Bulgarian.

DR. ARCHIE LOWELL RYAN has been chosen as business secretary of the World's Sunday School Association, succeeding the late Dr. Samuel D. Price. Dr. Ryan since 1910 has been a missionary of the Methodist Episcopal Church in the Philippine Islands. During the most of this time he has served as president of the Union Theological Seminary in Manila, and general secretary of the Philippine Council of Religious Education. Dr. Ryan was born in Clay Center, Kansas, and received his educational training at Baker University, Boston University, and Northwestern University. His outstanding work in connection with the Philippine Council of Religious Education has given him an unusual grasp of the developing program of religious education on the mission field. His many friends heartily attest to his eminent fitness for the position to which he has been called.

FOREIGN STUDENTS at the University of Chicago are now housed in the new International House which was dedicated October 5, 1932. The House is the gift of Mr. John D. Rockefeller Jr. and was presented to the University by Mr. John D. Rockefeller III. Dr. Raymond B. Fosdick, Chairman of the Rockefeller Foundation's Committee on Extension of International Houses, expressed the spirit in which Chicago's International House on the Midway at the University of Chicago was dedicated in the following words:

"The knell has sounded for the old concept of political nationalism just as much as it has for economic nationalism. Sixty nations cannot span the earth with their ships and airplanes and competing systems of commerce and expect the business to run without some centralized technic of understanding and supervision."

THE Ninth Annual Conference of the Professional Weekday Educators' Advisory Council of the Ohio Council of Religious Education enrolled all but ten of the weekday educators of the state. The Conference was held on Denison University Campus and engaged in a study of creative teaching under the direction of Dr. Edna L. Acheson. The membership of this Council is limited to the professional group and holds its annual two or three day Conference on the campuses of Ohio's colleges and universities.

THE Southern California Council will build, in order to secure cooperation in the largest degree, the detailed program for 1933 in conference with representatives of all the denominations which participate in its work. The program will be determined upon in a joint meeting of denominational representatives on the Executive Committee, denominational field staffs, chairman of denominational boards and commissions of Christian education, and the Council staff. After the program has been planned, it is proposed to take it in its entirety to each denominational board for endorsement. Other plans for the new year include the possibility of developing a cooperative staff in which the denominational field workers will assume definite responsibility for certain portions of the interdenominational program.

THE Committee on Leadership Training of the International Council held a three-day meeting in Chicago in December, during which time major attention was given to improving the program of leadership training for all workers in the local church. The Committee is made up of representatives of many denominations and of certain state councils of religious education.

THE Committee on Group Graded Lessons met in Chicago the first week in December. Dr. C. A. Bowen, Editor-in-chief of the Sunday School Publications of the Methodist Episcopal Church, South, is chairman of this Committee. The chief project which faced the committee was blocking out a tentative outline of the group graded lessons for the three-year cycle, 1936-38.

MR. L. S. NORRIS, Vice-Chairman of the Directors of Religious Education Advisory Section, is now on the staff of the First Westminster Presbyterian Church, Toledo, Ohio. He was formerly a director of religious education at the West Congregational Church, Akron, Ohio.

OKLAHOMA will hold a joint meeting this year of the Oklahoma Council of Churches, the Oklahoma Council of Christian Education, and the Oklahoma Youth's Conference. This meeting will be held at Norman, February 23-24-25.

MISS SARAH E. GREEN, who for the past two years has served the New York State Council of Religious Education as director of children's division work, has accepted a call from the Board of Education of the Methodist Episcopal Church to join their staff as director of their children's division work. Miss Green has made an excellent record in New York state as a children's division work director. She will assume the duties in her new field January 15, 1933.

SHE lives on a five thousand acre ranch Her closest neighbor is two and a hal miles away. There is no rural mail rout nor telephone. The nearest library is forty five miles distant. Yet she has earned th Standard Leadership Training Diploma i three years by correspondence, has special ized in adult work, and is now making us of the INTERNATIONAL CURRICULUM GUIDE She presented the basic ideas underlyin the CURRICULUM GUIDE at a recent meetin of her State Council. She is chairman o the County Sunday School Association. Sh has been chosen as the representative of he district ministerial association to the nationa convention of her denomination. In addi tion to this, she is a regular reader for number of years of the *International Journa* and says that she receives great help an inspiration from it. She is Mrs. Venic Edmondson, of Bingham, Nebraska, an ex ample of the active and forward-lookin volunteer workers who are making religiou education effective throughout the country

THE Vermont Council of Religious Edu cation, at the request of the Vermon Bible Society, recently assumed the agenc for that Society, which makes the Counci colporteur and distributors of Bibles to thos who need them.

THE Sixteenth Annual State Youth Con ference of the Ohio Council of Religiou Education, held recently at Springfield, Ohi made a study of "The Church and the Ec nomic Problem." The conference attracte wide attention and was attended by outstan ing leaders, among them Thomas J. Donnell of the American Federation of Labor.

FORTY THOUSAND STUDENTS ar supposed to be living in and near Bosto during the college year. The Union Congr gational Church has carried out a very inte esting Friday night student club as its shar of the church's program for these student Last year twenty-one hundred separat individuals attended, with a frequent a tendance of more than two hundred pe evening. This work has been built up throug a four years' period. On the ground th the program should provide a welding of th serious and social appeals of the organiz tion on one night of the week, each mee ing is divided into three parts: namely, social hour, a club meeting for forty-fiv minutes, and a social hour for ninety mi utes for club members only.

THE many friends of Dr. W. H. Main wer shocked to learn of his death on Januar 4. Dr. Main was Executive Secretary of th American Baptist Publication Society, and i this position gave strong leadership to h denomination. He was prominent in th work of the International Council, being member of the Executive Committee and the Board of Trustees. He was also activ in the work of the World's Sunday Scho Association and participated in the 193 Convention at Rio de Janeiro, Brazil. Th International Council shares with his ow denomination the great loss of his leadershi

BOY SCOUT WEEK, marking the twent third anniversary of the Boy Scou Movement in America, is to be celebrate throughout the United States by Scouts an Scout leaders, February 8-14, 1933.

Release

(Continued from page 32)

he asks of any man.

BAR ABBAS: One thing—one—thing? And what is that?

MAH: That you should follow him.

AR ABBAS: Follow him—follow him! If he could save a man from—*this*—who wouldn't follow him through earth—or heaven—or hell! (*After a pause.*) What madness are we talking? As if there were any hope! Take her away from this accursed place. Go now before the man returns—before it is too late! Go!

ARA (*as* TAMAH *tenderly supports her and and helps her across the stage*): We'll find him, Tamah! He'll save him! He will save my son! There's nothing that the Galilean cannot do.

(BAR ABBAS *looks after them as they go out. He strains at his chains.*)

AR ABBAS (*calling wildly*): Tamah—Tamah—tell me if the almond trees still blossom on the hillside— (*There is an empty silence.* BAR ABBAS *stares around him.*) I—I am alone. Alone! There's nothing left. God—if there is a God—don't leave me in this emptiness! (*There is a sound of commotion outside, as if a crowd of people were gathering in the prison area.* BAR ABBAS *listens with bated breath, terror showing in his face.*) What—what is—that! They're coming—they're closing in—those—those souls that I have sinned against! They've come—to see me—crucified!

(DUMAL *steals in. He crouches for a moment in the darkness, then quietly approaches* BAR ABBAS, *finger on lips. He stays in the shadows behind* BAR ABBAS, *peering over the latter's shoulder to see if it is really he.*)

BAR ABBAS (*in amazement*): Dumal! Are you mad!

DUMAL: Hush! I've come to save you. There's just one chance.

BAR ABBAS: You're mad to come here! The guard is coming back. They're going to take me. They're going to crucify me—now—between two thieves!

(*During this scene the sounds of the crowd outside in the prison area form a*

(Continued on page 39)

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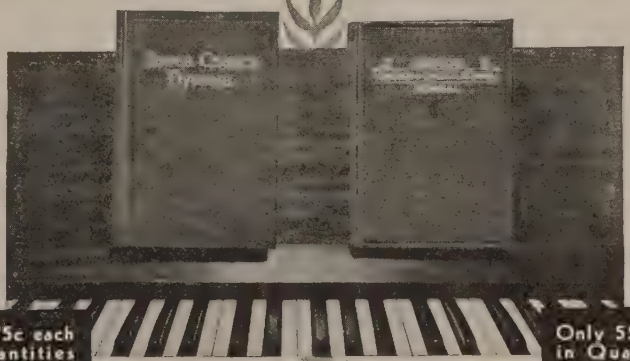

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Jesus, Leader of Men

(Continued from page 5)

too plain, straightforward, and uninvolved. It is the religious reasoning of the lay prophet who experiences religion as a thing elemental rather than elaborate, as instinctive and intuitive rather than institutional.

Mark also groups the Jerusalem conflicts into a series of five. (11, 27—12, 37.) In the Holy City Jesus strikes a new set of enemies, the chief priests. They are more powerful than the Pharisees in Galilee; they bring about Jesus' death in less than a week. They oppose him for very different reasons. The issues of Jewish law and traditions are gone, and the first two conflicts (the really critical ones of the series) center upon one act of Jesus, the cleansing of the temple. The act itself is not debated, unless it is in the first encounter, but it is the source of the determined hatred in all that follows. The Jerusalem opposition is bitterly personal. The chief priests are bent upon his death because of what he personally has done. He has taken authority into his own hands; he must pay with his life. In Galilee Jesus' replies in conflict were statements of general principles, covering whole issues. But in Jerusalem the tables have turned, and Jesus' replies are colored by the critical situation in which he finds himself. The issues are more delicate; there is more argumentation, more hair-splitting. The successful outcome of a conflict depends upon the careful making of a point. In clever approaches his enemies seek to provoke him to ill-advised statements that will involve him with the authorities. Consequently, Jesus' replies are more guarded, often a refusal to commit himself. In the first encounter he throws his enemies into a fatal dilemma, and he avoids the carefully devised dilemma of their counter-attack. On both sides there is more parrying for position, more caution against the exposure of a vulnerable point, than appeared in the Galilean conflicts where both parties were plain and outspoken. In the Jerusalem conflicts we are struck with Jesus' general resourcefulness, with his ability to meet his enemies on their own ground, with their own weapons, and to defeat them in public encounter.

In the Gospel of Matthew the Jerusalem conflicts are followed immediately by the famous series of woes on the scribes and Pharisees. Both Christians and Jews have been sensitive to the harshness of these charges, but neither group has been Jewish enough in its approach to these drastic denunciations. In its general theme and tone the address is genuinely Jewish and prophetic. We have here essentially a Jewish situation—a Jewish prophet from the rank and file of the people in combat with the forces of organized religion, by no means a new situation in the history of the Jewish people. This type of attack goes back to the earliest prophets; Jesus does not discriminate less nor generalize more than they. The address is typical of the promptness and force of the Jewish prophets' reactions to organized opposition.

Jesus' attitude toward his enemies is paradoxical. In the series of woes principles are involved, and Jesus is sharp and unsparing. On the cross his person is involved, and he forgives with his latest breath. Opposite poles of feeling—but of such contrasting stuff the greatest souls are made!

The Child at Work in the Home

(Continued from page 15)

fancy we must cooperate. He has just as much right to expect cooperation as I have. If he is to develop self-reliance and initiative, the dishes must be delivered to the cupboards upon the railroad tracks.

What Tasks Can Children Do in the Home?

So long as you do not exact perfection, there are a great many things which children can do in the home. The very young child may dress himself, care for pets, care for growing plants, and put away his playthings. Later, he may care for his room, help with the cleaning, dusting, and putting the house in order. By the time he is eight he may become butler or maid: setting the table, waiting on the table, clearing off the dirty dishes, and helping to wash them. Outside the house, he may mow the lawn, help father with the car, and care for the chickens. By the time a child is twelve or thirteen he is able to assume, for himself, definite responsibilities and work. He may keep his room in order, clean and press his own clothing, do his ironing, be responsible for keeping the car clean and the garage in order. Girls may, by this time, become second cook, be fully responsible for certain portions of the cooking, do their own ironing, make many of their own clothes, and assume the responsibility for definite portions of the cleaning.

Creating Child Initiative

How will you get children to do their work without continual nagging? Children's tasks should be within their interest and skill range. A child soon expresses his interest. "I can do it. Let me do it," he pleads. A wise

ther will stand back with patience and wait until he s tried. A task that is too hard causes discouragement; e that is too easy becomes monotonous. Notice what k your child wants to do. Allow him to choose from ong three or four the task that he will undertake for a en length of time. At the end of this period, let him oose again or exchange with some other member of the nily.

A mother may tell a child to do his work or the child y tell himself to do it. A chart posted in a conspicuous ace is an excellent self-reminder. He will develop end- s ingenuity in the making and keeping of a chart. is month the straight lines will have developed into ck figures—soldiers on march. By the next month mething entirely new will have been developed. "Look," says, "this is a flower garden. Every time I do my rk, a new flower will bloom in the garden." Again, it ll be stars in the sky, or birds flying across the horizon, sheep going over a fence. Always there will be some ght of the imagination. Each new chart will be more tricate than the last. When the task is done, the chart marked, and father and mother notice and admire it. this way, all share together and cooperate with one other. Childhood develops into reliable manhood and omanhood.

What Religious Education of Adults Includes

(Continued from page 9)

will not only provide adequate room and proper equip- ent for their religious training but will supply leaders ho can guide them in their spiritual development. More nportant, it will provide living adult examples in the urch, in the home, in society, of what it means to be honored member of the church, a follower of Christ, builder of the Kingdom of God.

Religious education of adults will acquaint the whole urch with its great task. It will make intelligent to em the program of the local church, of the denomina- on, and of the Christian church in general to achieve its gh purpose. It will do more; it will challenge every ember to cooperate in formulating and carrying out ese programs. I repeat again what was stated at the be- inning of this article: religious education of adults in- udes all of those activities which are necessary to create rowing Christian persons and to bring the rule of God pon the earth.

Where Concentrate Our Forces?

So broad is the field of religious education of adults at it is a problem to know just where to begin, where to oncentrate our forces for the present. It would seem at our efforts ought to be directed to the place of great- t need. That need may differ in different local and enominational groups. It is evident that little can be ccomplished by an adult group whose members have not ome to a vital faith in the reality of God. In this day of nrest, of distress, and of pessimism, there is a crying eed for guidance in building a Christian society and orld order. It becomes more and more apparent that is leadership must come forthwith if civilization itself to survive. But before we can hope for much improve- ent in the social structure we must multiply the number f Christian homes. If any of this work is to be done, we eed an effective church, a church whose members are ained in Christian living and effective service.

Getting the Convention "in Step"

(Continued from page 12)

Difficulties to be Overcome

The following difficulties which were met in the Snyder County enterprise will be of interest to workers in other parts of the country:

1. Lay leaders declared they were already over-occupied with community enterprises.
2. The shift from holding an honorary position to one of assuming responsibility for actively carrying through the enlarged program bothered some officers.
3. Ministers were unprepared and therefore reluctant to approach local schools to introduce workers' conferences.
4. Special preparation of ministers and lay leaders for the volunteer service required had to be provided.
5. The development of a leadership training program more directly adapted to the needs of the local church workers' conference was seen to be necessary.
6. The conflict of denominational programs appeared.
7. The necessity of arousing the local church to see the larger challenge of its educational work.

As difficult as the task may seem, it must be done at all costs, if the purpose of Christian education is to be realized. The new curriculum must be so utilized as to assure serious, intelligent effort in furthering the Christian experience of the local church school membership. The job can be done. It is under way. It will be accomplished when the convention gets more thoroughly "in step" with the curriculum itself. The Snyder County Sunday School Association in Pennsylvania is facing the task squarely.

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Why Are There Rich and Poor?

The author, Abel J. Gregg, of the National Staff of the Y. M. C. A., has done his bit to destroy the reputation of economics as a dismal science. Of the five discussions, one is based on a racy passage from Stuart Chase; and another on a chapter from the provocative Russian Primer of Ilin. This outline is prepared for young people's groups and for adults who are having their first go at economic problems.

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Ventures in Christian Living

When a member of your young people's group challenges the economic order which has left his father jobless after twenty-five years of faithful service, what happens? From situations as vivid as this, the author, John Ledlie, has built seven practical discussions. Some of the chapter headings are: Government and Politics; Industry; Unemployment; War and Peace; Boy and Girl Relationships.

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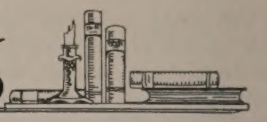

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

The Primary Church School. By Hazel A. Lewis. St. Louis, Missouri, The Bethany Press, 1932. 260 p. Price $1.35.

Written especially as a textbook in the leadership curriculum of religious education, this volume succeeds in being the sort of book which anyone interested in Christian education of children will find interesting and stimulating reading.

The book is written upon the assumption that the program of religious education for the primary child should be built as a unified program, all activities taking their place in one total scheme. Through the discussion of organization and relationships, suggestions are offered whereby this unity may be achieved. Thoughtful consideration is given to the various types of grouping which may be used in the department; and the matter of building and equipment is dealt with in a practical fashion. Detailed suggestions for planning and conducting the sessions of the primary department, including Sunday, weekday, and vacation sessions, are given, together with special material on the development of worship and fellowship experiences within the group. Plans of supervision and improvement of teaching give the total program a forward look, as well as afford practical guidance to those responsible for the administration of the primary department of the church.

—M. A. J.

Principles and Methods of Religious Education. By S. N. Vass. Nashville, Tenn., Sunday School Publishing Board, 1932. 378 p.

This is the third and final volume in the "Vass Leadership Training Series," so named in honor of the faithful and efficient service rendered by the author to the constituency of the National Baptist Convention, U. S. A. (Incorporated). Dr. Vass has sought in this comprehensive treatment to interpret some recent trends in Christian education while keeping within the vocabulary and experience of the average worker.

Part I interprets the task of the teacher, placing emphasis upon his personality and defining methods. Part II is a study of the nature and growth of the pupil with characteristics of the several periods of life. Part III presents the school in action, dealing with administrative and supervisory problems.

The volume concludes with a presentation of the curriculum development under way through the International Council, such documents as the "Seven Objectives" and an outline of the *International Standards in Religious Education* being reproduced.

—H. C. M.

The Cokesbury Party Book. Compiled by Arthur M. Depew. Nashville, Tenn., Cokesbury Press, 1932. 404 p. Price $1.50.

This contains fifty-two completely planned parties—each built around a central theme—with ideas for invitations, costumes, decorations, and refreshments. There are parties for the home, the club, the school; large and small groups; for outdoor and indoor gatherings; for lodges, churches, and community clubs. Six hundred games and entertainment plans for use throughout the year are also included.

Through the Book of Acts with a Guide. By F. W. Archibald Bosch. Springfield, Missouri, The Biblia Press, 1931. 81 p. Price $.50.

The Minister and the Teacher. By Walter Scott Athearn. New York, The Century Co., 1932. 274 p. Price $2.00.

The first three chapters deal with the historical development of our American educational situation in which the state assumes responsibility for secular education and the church for religious education. The author's well-known plea for a dual system of schools, in which the public school system is paralleled by an equally extensive and thorough system of schools of religion under church and community supervision, is restated with characteristic forcefulness.

Chapters IV to VI constitute a critical examination of the philosophy and principles underlying present-day progressive education, both secular and religious. The author takes issue vigorously with the project principle. In his opinion, it is identified with the whole experience-centered approach, and is based upon and committed to mechanistic behaviorism in psychology, empirical pragmatism in philosophy, and naturalistic humanism in theology. He makes a wholesale charge that the religious educational movement as expressed in the work of the Protestant denominations cooperating through the International Council of Religious Education has become nothing short of a deliberate propaganda in the interests of these essentially anti-Christian concepts.

No evidence is given by the author either by quotation or reference to support his wholesale accusation. The materials issued by the Council, particularly the more recent basic documents which underlie the whole curriculum enterprise, are an adequate refutation of the charge. Book One of the *International Curriculum Guide* makes very explicit the position of the Christian forces cooperating through the International Council on these matters.

Chapter VII deals with "The Future of the Christian College." Only in the last chapter is the subject from which the book takes its title approached. The treatment there is somewhat general and seems not to be vitally related to what has gone before. The book as a whole belongs among controversial rather than interpretative or promotional literature in the whole religious educational movement.

—H. C. M.

Modern Tendencies in Religious Education. A Short Critical Survey with Some Practical Recommendations. Preface by The Very Rev. Principal D. S. Cairns. 70 Bothwell Street, Glasgow, C. 2, The Scottish Sunday School Union for Christian Education. 71 p. Price 1/-.

This is a report of the Commission on Religious Education appointed by The Scottish Sunday School Union for Christian Education.

Drama Goes to Church. By Alma Newell Atkins. St. Louis, The Bethany Press, 1932. 196 p.

This is a handbook for those who are responsible for the church program of drama and pageantry. It stresses the point that every presentation of this kind should have its assigned place in the educational program of the church. The suggestions given regarding organization, the program, and the selection of material are good. The chapters on "Arts and Crafts," "Color," "Stage Lighting," "Costume," and "Make-up" contain definite guidance for these phases of dramatic work. A very high standard for such presentations is set throughout the book.

There is little consideration given to the use of dramatization as a method of classroom procedure, emphasis being laid almost exclusively on the more formal types.

—L. C. K.

Aids to Christian Belief. By Bishop Francis J. McConnell. New York, The Abingdon Press, 1932. 178 p. Price $1.00.

A series of five lectures delivered to university students and dealing with underlying religious issues in the student mind. The principal thesis is that religion deals with and releases values and forces which may not be subject to the ordinary scientific categories but are nevertheless real and momentous.

H. C. M.

The Larger Parish Plan. By Edwin E. Sundt. The American Baptist Home Mission Society, 23 East 26th Street, New York City.

Here is a brief description of the Larger Parish Plan by the Director of Town and Country Work of the American Baptist Home Mission Society. Enough facts are presented to startle the reader to the realization that something must be done in the town and country field, and to show that cooperation is a significant solution to the problem. Every leader related to town and country work should be familiar with this comparatively new idea of interchurch cooperation.

—F. L. K.

The Lesson Round Table: 1933. Edited by R. D. Dodge. Nashville, Tenn., Cokesbury Press, 1932. 381 p. Price $1.25.

Fifty well-known religious leaders including pastors, professors, and administrators have contributed to these studies based upon the Improved Uniform Lessons. The treatment is largely homiletic with discussion questions added.

Lesson Commentary For Sunday Schools: 1933. Edited by Charles P. Wiles and D. Burt Smith. Philadelphia, The United Lutheran Publication House, 1932. 322 p. Price $1.75.

A treatment of the Improved Uniform Sunday School Lessons, giving a teaching aim, a material outline, a verse explanation of the text, a discussion of the outline, and a section of illustrations and assignments for the next lesson. Each lesson is given six pages of discussion.

Out of the Storm In China. A Review of Recent Developments in Baptist Mission Fields. By William B. Lipphard, Philadelphia, The Judson Press, 1932. 201 p. Price $1.50.

Release

(Continued from page 35)

eady undertone to the conversation.)

MAL (*swiftly*): Listen! There is a wild ommotion in the streets. A fellow named esus is the center of the storm. They're ringing him here for Pilate to pass judgment. The guards are all busy keeping rder in the mob. Our band is here, disuised as beggars, in the street outside. know a secret passage through this lungeon—

(*He starts hastily to remove* BAR ABBAS' *hains.*)

T ABBAS: You say—they're just outside? That—Galilean is just outside? (*Suddenly conscious of what* DUMAL *is doing.*) No—no, Dumal, you're mad! It's all too ate. The soldier's coming back, I tell ou. Begone—before they take your neasure for a cross like mine!

MAL: I tell you there's release—

R ABBAS (*after a silence, during which he truggles with conflicting emotions*): No —no. I can't. I've sinned—and now I've got to pay the price. God knows I wish I could be free again—*free*, not a fugitive! I'd be a different man— (*He stops, panting, then continues more quietly.*) No, Dumal. I'd rather—die—than go back to the old sinful life again. God knows I'd have to if I went with you. I've sinned enough. Don't tempt me, Dumal, to commit a greater sin—and run away.

DUMAL (*retreating*): You are a fool.

BAR ABBAS (*panting*): A fool—perhaps. Others have called me demon—thief—and murderer. But none shall ever say Bar Abbas was a coward.

DUMAL: I would have saved you.

(*He turns and goes out. As if in his haste,* DUMAL *had left the prison door ajar. The noise outside becomes suddenly louder. Left alone,* BAR ABBAS *drops to his knees. The chains hold his arms above his head bound to the post, giving a slight suggestion of a cross. As the noise increases, he lifts his head and his body becomes tense. The confusion rises to a crescendo, then there is a sudden silence as Pilate's voice is heard outside in the prison area.*)

VOICE: "You brought unto me this man as one that stirreth up the people.... And behold, I have examined him, but I find no fault in this man touching the things whereof you accuse him. I will therefore chastise him and release him."

(*Again there is the stir of confusion and out of the jumble of voices the com-*

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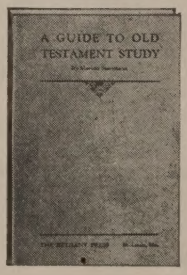

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mon cry of the multitude is distinguishable in the following words.)

MULTITUDE: Away with this man! He stirreth up the people! Crucify him!

VOICE: Why? What evil has he done? Behold, I have brought him out to you, that you may know that I find no evil in him. (*After a pause.*) Behold, the *man!*

MULTITUDE: Crucify him! Crucify him!

VOICE: But you have a custom that I should release unto you a prisoner at the season of the Passover. Will you, therefore, that I release unto you Jesus?

MULTITUDE: Not this man . . . but Bar Abbas!

VOICE: But Bar Abbas has done much evil.

MULTITUDE: Not Jesus, but Bar Abbas. (*Their voices suddenly rising to a frenzy.*) Crucify him! Crucify him!

VOICE (*after a pause*): Have it then as you will.

(*While this has been going on outside the dungeon,* BAR ABBAS *has listened with a tense eagerness. He rises slowly to his feet again, his body pressed taut against the post. In his face amazement and unbelief struggle with a wild, incredulous hope.*)

BAR ABBAS (*the sentences coming in brief snatches, as if his confused emotions were struggling to find shape in words*): Not—Jesus but—Bar Abbas—they want—Bar Abbas! She said—there was nothing that he could not do—that he could save— My God, was this the way—the only way? . . . Who *are* you—Jesus, healer of the blind and friend of sinners—Jesus—*my* friend . . . They're going to put you on a cross —Bar Abbas' cross— (*With a sudden outflowing of emotion.*) *my* cross! They're going to make you—nay, they're going to let you—die for me!

CENTURION (*speaking off stage*): I say, open the doors. Let in the light!

(*Slowly a light is turned on from the side, flooding the place where* BAR ABBAS *stands. He lifts his eyes, then, as if blinded, turns his head away. The* CENTURION *enters and looks for a moment at* BAR ABBAS.)

CENTURION: By Jupiter, it is a poor exchange! God pity any people that could be so blind! To kill a man like—*that*—and favor this! (*Curtly, as the* SOLDIER *enters.*) Take off his chains. (*The* SOLDIER *begins fumbling with the chains.*) Be quick about it! There's other and less pleasant work to do.

(*The* SOLDIER *unlooses the chains. They fall heavily to the floor.* BAR ABBAS *slowly straightens up.*)

CENTURION (*curtly, turning at exit*): There! You are free. Your cross is already resting on another's back. Begone with you!

(*He hurries out with the* SOLDIER.)

(BAR ABBAS *stands still a moment, then he slowly sinks to his knees, stretching his arms upward.*)

BAR ABBAS (*in slow wonder mounting to triumph*): My God—my—Savior! I see the light again—to seek new life again . . . To *find* new life in following thee. To help, not to hurt; to love, not to hate. This is—*release!*

CURTAIN

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